

A FEMINIST LESBIAN PUBLICATION, WRITTEN BY AND FOR THE RISING TIDE OF WOMEN TODAY

ANGELA DAVIS: FACISM OR LIBERATION
GCSC REJECTS LESBIAN PETITION
GOVERNMENT FUNDS ALCOHOLIC ♀ 1/3 MILLION
"LOOKISM" AS SOCIAL CONTROL
NEW LESBIAN MOTHERS COLUMN! by Martin & Lyons

50¢ in L. A. Area
65¢ Elsewhere

The LESBIAN TIDE

VOLUME 4, NUMBER 5

TABLE OF CONTENTS

ANNOUNCEMENTS	25
ARTICLES	
LESBIAN TIDE SUSPENDS PUBLICATION	3
GCSC REJECTS LESBIAN PETITION	4
ANGELA DAVIS (Interview)	6
LESBIAN PRIME (Exploration Conference)	11
NEW INSTITUTE OPENS	11
GOVERNMENT FUNDS ALCOHOLIC WOMEN 1/3 MILLION	12
NEW YORK RAPE CONFERENCE	13
GAY ACADEMIC CONFERENCE	14
COMMUNITY PLOWS UNDER "Flowers of Evil"	16
"THE LAW" AND LESBIAN MOTHERS	19
LOOKISM AS SOCIAL CONTROL	20
GAY PAPER SOLD	24
CROSSCURRENTS	10
FROM US	8
LETTERS	8
POETRY	15, 30

THE TIDE COLLECTIVE

ADVERTISING

Jeanne Cordova

CIRCULATION

Barbara Gehrke

EDITORIAL

Jeanne Cordova

Annie Doczi

Ann

Rogi Rubyfruit

FINANCE

Barbara Gehrke

PRODUCTION

Helen Hancken

Rogi Rubyfruit

Barbara Gehrke

Jeanne Cordova

Tyler

New York Coordinator: Karla Jay

ADVERTISING RATES:

Display: \$4.00 per column inch, one time only
Reduced "contract" rates; \$3.50/inch
(3-5 issues), \$3.00/inch (6 mths or longer)
Camera-ready copy and check should
accompany ad.

Classified: \$2.50 per column inch.

Write: AD. DEPT. c/o magazine for further information.

THE TIDE is a feminist lesbian magazine. It is
financially supported by the community it serves,
and is maintained by the pride, time, and efforts
of a working collective of lesbians. Published by
The Tide Collective.

This publication is on file at the International Women's
History Archive, 2235 Oak St., Berkeley, California
94709, and is available on microfilm through Bell and
Howell, Drawer "E", Wooster, Ohio 44691

This publication is also on file and available on micro-
film from Xerox University Microfilms, 300 No. Zeeb
Road, Ann Arbor, Michigan 48106

THE LESBIAN TIDE

SUSPENDS PUBLICATION

With this issue *The Lesbian Tide* is suspending publication for an indefinite period of time.

Although our financial state is poor (see From Us), like everyone else's, we can and have problem-solved our way into relative solvency. We are suspending publication due to our energy state which, at this point, is completely drained. Pinpointing the source of our exhaustion, has led us to evaluate our present staff structure. It is neither truly collective nor truly hierarchical and is incapable of giving us the strong internal support system we desperately need in order to continue putting out *The Lesbian Tide*.

But we have not given up. Yet.

A core group of our staff is now beginning a period of transformation. For the next two months (February, March) we will struggle to completely re-organize ourselves. We will be having weekly Collective meetings with an outside facilitator in order to evaluate, clarify and understand our own needs and wants. Some of us want to continue putting out a Lesbian magazine, but want to do so only within the context of a close-knit collective rooted in political affinity and growth.

In short, we are going back to the womb and hoping to come out with something better.

Within the next two to three weeks we will publish a position paper stating our needs, resources, thoughts and feelings about the kind of collective of which we are speaking. In publishing this paper, we will be seeking women of the Los Angeles Lesbian community who want to make a core-commitment to a collective engaged in publishing a Lesbian magazine. *1

We see this effort as our last and only alternative way to feel productive and enthusiastic. We see that the future of *The Lesbian Tide* depends on the success of this staff reorganization. The success of this reorganization depends on: 1) whether or not we can form a collective that will self-generate political affinity and growth, and, 2) whether or not we find other women of similar politics and affinity with which to work.

Hopefully, come April 1975, you, our readers, will receive a Spring rebirth issue of *The Lesbian Tide*.

In struggle and hope,
The Tide Collective

Note to our subscribers: your subscriptions will be extended accordingly.

*1 This meeting has been set for Feb. 2, 1975; 4:00 pm at the Women's Center, 237 Hill St., Santa Monica. Women who are interested in working (as staff writers, artists, etc.) but NOT as core collective members are urged to send their name, address, phone and interests to us. Just now we are interested in meeting with women who want to participate as core members of a publishing collective.

GCSC REJECTS

by Annie Doczi

At midnight, January 6th, Dr. Benjamin Teller, President of the Board of Directors at the Gay Community Services Center in Los Angeles, announced that Sally Stewart had been appointed to the third and last opening for a woman on the GCSC management team. The nominations and confirmations of all three women on the management team were made without consultation with Lesbian workers at GCSC, and specifically, the nomination of Stewart was made over the protests of a Lesbian petition by twenty women now employed at GCSC.

Roslyn Allen, Assistant Director of GCSC's Alcoholism Program for Women, commented briefly that the Board's failure to act on the petition indicates, "disregard for women and workers and their desires."

The petition, addressed to Dr. Teller, was sent to both the Board of Directors and the already active members of the management team; Ken Bartley, Dalene Bivolcic, Daphne Hatfield, and Don Kilhefner. It was signed by two-thirds of the women employed in GCSC programs; including, Peer Counseling, the Women's Rap Collective, the Alcoholism Program for Women, and many of the staff of Herself Health Clinic and Medical Services. The lesbian workers' petition began with a "compromise" of accepting the Board's nomination of Hatfield and Bivolcic. It went on to, "nominate and fully endorse the following women to fill the one remaining management team position: June Suwara, Denise Crippen, Jeanne Cordova."

As background it should be mentioned that the construct of a 'management team' (consisting of three women and three men) was instituted by the Board of Directors after a somewhat short-lived attempt at a 'management collective' proved "unfunctional," according to Dr. Teller. Teller defined the management team as, "assuming on-going responsibility for decision-making and carrying-out decisions." The advantage of a team, says Bartley, is "it provides a wide range of input as well as being a body that can work together for the overall benefit of the Center and the community."

According to Kilhefner, Directors Ben Teller and Morris Kight made special efforts to encourage workers to nominate people they felt would represent them.

The management team came into being when the Board of Directors nominated: Bartley (former Administrative Director) to the position of Chief Fiscal Officer; Kilhefner (former Executive Director and one of the founders of GCSC) to the position of Development Coordinator (in charge of funding and internal development); and Hatfield (formerly with the Alcoholism Program for Women) to the position of Coordinator of Educational Outreach. After being confirmed by the Board, Bartley, Hatfield and Kilhefner interviewed June Suwara (Coordinator of the Peer Counseling Program), who had also

been nominated to the management team by the Board of Directors at the same time as Bartley, Hatfield and Kilhefner.

"Our Own Representative"

"They said they didn't want me because I had 'hidden agendas,' but they wouldn't say what they were," said Suwara after her interview with the three members of the management team ended negatively.

Kilhefner's response to the question of why none of the women on the Lesbian petition were selected was, "There were five qualified individuals for two positions and two people had to be selected. In order to respond to the petition, Jeanne was asked to become a member of the Board which is the policy-making body of the Center."

Prompted by discontent at GCSC, a group of GCSC women, last November, joined West Los Angeles Lesbians in a discussion group about a Lesbian center. Suwara's affiliation with that Lesbian Center Collective was brought up at her interview as a point of "mistrust." Hatfield, incidentally, had also participated in the Lesbian Center Collective, but dropped out when nominated to the management team. After Suwara's interview, the



Board of Directors (who had originally nominated her), rejected her. Her rejection was heard negatively by a number of women at GCSC, who then decided "to try to elect our own representatives to the management team because none of the others were selected by us and we were concerned with having our own representative," summarized one woman involved in the petition. Suwara joined the women in creating the petition

LESBIAN PETITION

because, "I've worked at the Center for 1½ years and I think I'm sensitive to and aware of Lesbian workers' needs and to the fact that their needs should be voiced and are not. I believe workers in an organization should have some input into its managerial structure."

Once copies of the petition were received by the Board and the management team, Crippen and Cordova were interviewed separately by the team. At Cordova's interview one member of the team termed the petition a "fraud." Cordova replied that such a reference was "an insult" to the twenty women who signed the petition.

The three women nominated by the Lesbian workers' petition were invited to the Board of Directors meeting on January 6th, to be interviewed by the Board members (Dr. Teller, Betty Berseon, Martin Rochlin, Sheldon Angerson and Morris Kight). After the management team turned in their recommendations, the three nominated women were asked to leave while the Board deliberated. A half hour later, Dr. Teller announced Stewart's appointment.

"It was the feeling of the Board of Directors," declared Teller in a late telephone interview, "that the best team was as constructed and that the interests of the Center, as a whole, would be served best by the outcome that occurred."

Suwara, meanwhile, later stated, "It was clear that the management team got their way with the Board by being able to talk to them without the nominees being present and to make their recommendations at that time."

"A Slap In The Face"

At the January 6th meeting, Cordova was offered a position on the Board of Directors, but she commented later, "Coming at this time I see that invitation as awkward and insulting to my intelligence and integrity, and the intelligence and integrity of all the women who signed the petition. I think it reflects a lack of understanding of the real issue and a lack of responsiveness by the GCSC bureaucracy." She suggested that the petition was rejected because of a fear of dealing with grass roots workers at GCSC and an inability to deal with them. "The conspiracy against women here is to fragment us. Men know that our only power lies in collectivity."

Brenda Weathers, Director of the Alcoholism Program for Women and a signer of the petition, analyzed the petition's failure differently. "Essentially, it's the same old game that men have always played. Whenever there is a conflict between men's needs and women's needs, men's needs come first. What makes it hard is that it comes from an agency that considers itself an alternative institution, one that does not engage in sexist politics and repressive hierarchy."

When the decision was announced directly after the Board meeting, Crippen, Suwara and Cordova called the decision "a slap in the face to Lesbians and workers." "It may be that

some people who are not satisfied here, may have to go elsewhere for a period of time," responded Kilhefner.

Questioned about Kilhefner's reference to Lesbians at GCSC, Cordova answered, "I'm tired of hearing that line about how Lesbians who are unhappy at GCSC should go somewhere else. None of us are going to leave our jobs, we're going to do them and do them well. That's not the issue. Lesbians at GCSC have been fagging for a male-dominated bureaucracy many years. The power and representation of Lesbians at GCSC has been fragmented because they have not yet learned effective ways of coming together collectively. But we are on our way."

The nominees and signers of the petition are all on the GCSC payroll (controlled by the management team) and are aware that their jobs may be in jeopardy. The Lesbian petitioners met Thursday, January 9th, and decided on further action (see "Second Lesbian Petition" in this issue). On January 8th, the Lesbian Center Collective drafted a letter of protest to the GCSC Board of Directors, and supported the GCSC Lesbians (see their letter, this issue). The GCSC Lesbians are now appealing to the general Lesbian community for support in their struggle.

1-9-75

Dear GCSC Board of Directors,

In regard to your January 6, 1975 appointment to the Gay Community Services Center's management team, we protest your failure to recognize the voice of the majority of the Lesbian core staff workers in your decision-making process.

We do not agree that an invitation to one of the nominated Lesbian workers to serve on your Board of Directors is an acceptable response to their request to be represented on your management team.

We strongly urge that you reconsider your appointments and re-select a woman nominated by the majority of the Lesbian core staff of the Gay Community Services Center.

In protest,

The Lesbian Center Collective

Judy Freespirit

Cheryl Diehm

April Allison

Jane Herman

Jan Aura

Jeanne Cordova

Bg Gehrke

June Suwara

Angela Davis' autobiography was published last month by Random House and is now locally available. Angela Davis; An Autobiography is a political story of a communist revolutionary and the 1960's Black Liberation Movement to which she belonged. The book chronicles her flight from capture after the 1970 Marin County shoot-out, her months in jail, trial, ultimate acquittal and her struggles with the politics of the Black Movement. The Autobiography offers good political insights into the organizational aspects of radical change and has many implications as to how and why the struggles of the various social movements are related.

Though not particularly known for the feminism she brought into the Black Movement, women can find alliance with Davis when she says, "for the black female, the solution is not to become less aggressive, not to lay down the gun, but to learn how to aim accurately . . ." Unfortunately, two derogatory aspersions of lesbianism indicate Davis' (the Communist Party's?) feminist consciousness has not yet reached a political understanding of the lesbian woman's oppressed

condition under patriarchal capitalism and her consequent unique and revolutionary potential.

While in the New York House of Detention, Angela speaks (pg. 55) about the "homosexual" subculture among women inmates. Davis invalidates lesbianism in the prison saying, "when they (women involved in the prison lesbian subculture) returned to the streets they would rejoin their men and quickly forget their jail husbands and wives." Having worked in prisons myself I know not all women prisoners who involve themselves in lesbian relationships in prison are lesbians—still MANY are. Davis gives no credence to these women. Secondly, by implying that none are and that ALL return to "their men," Davis invalidates the lesbian alliance for both straight and lesbian women. The implication here is, women return to "normalcy" once released. Clearly, Davis operates from the heterosexual assumption.

On the same page Davis also says, "because the homosexual fantasy life provided an easy and attractive channel for escape . . . it (the lesbianism) served to perpetuate all the bad things about the House of Detention." What Davis meant to

AN INTERVIEW WITH

by Jeanne Cordova

Do you think there will be a communist revolution in this country?

I wouldn't be a communist or struggling so hard if I didn't think so.

Do you project a date? Will it occur in our lifetime?

It's dependent upon the struggles that take place. Conditions can be objectively ripe for revolution but if there are not the organizers to go and assist that process, then that objective revolutionary moment will be lost.

Can we set a timetable by looking at conditions preceding the Russian revolution?

That was 1917; that was Czarist Russia and a different stage of imperialism. The one thing one does learn from Marx is that everything is historically conditioned. Though we draw lessons from past experiences, each situation has its own specificity and is conditioned by the peculiar convergence of historical events. But, like Lenin said many years ago, "We are living in a revolutionary epoch." Things can change so rapidly. Whole peoples can learn more from a crisis that spans two weeks than they used to learn in 20 years.

If there had been a kind of structure, a Third Party or something, at the time of Watergate it would have been possible in just a short period of time to reach thousands and thousands who had never in their lives thought of becoming involved in something radical. When those covers were dropped from the government, when people learned about the criminals in the White House, they were very upset. Unfortunately, there was no structure to build that discontent into a constructive movement.

Does the Communist Party hope to be that kind of structure?

Our strategy now is building an Anti-Monopoly Party which would include communists and all forces, peoples, organizations, individuals, and victims of the monopolies. Many trade

unionists would not want to consider themselves communists but they understand the need to struggle against the monopolies.

So the C.P. looks toward the building of another party?

That's true. Many other people are talking about that now, too. You see Brown elected in this (California) state and his politics weren't that different from Flournoy's. When you see a Ted Kennedy speaking on the same platform as a George Wallace, I think it's clear! What Watergate did was expose the utter and thorough corruption of the whole political system, and to reveal it as totally beholden to the monopolies. The corporations bought off the key elections.

ARMED STRUGGLE

Do you perceive communism will come to this country gradually or through armed struggle?

I think that's a false distinction.

In Chile, the people voted in the socialist party—Unida Popular. They did not vote in socialism. Even though the U.P. offered a socialist government, the vote did not immediately change the economic and political situation there. But the people did vote for the building of a revolutionary process which would bring socialism into being.

There was no armed struggle at the time of the vote. But when it became clear that the government was going to carry out the will of the people and nationalize the country's resources, those who were hurt by that change—namely, IT&T, Anaconda and the CIA supported by the fascists and military in Chile—unleashed the violence. Of course, the people of Chile had the right and duty to struggle, to arm themselves and fight for the right to continue their revolutionary process.

People place so much emphasis on armed struggle. The real emphasis has to be on the transformation of the lives of human beings; what socialism means in terms of free medical and child care, eradicating unemployment and racism.

say (I think?) is that the culture of one-to-one relationships with its attendant jealousies, infighting, etc. provides a personal solutionist escape for women inmates. And further, that such as escape turned the oppressed prisoners away from their real (revolutionary) task of confronting and changing their life (prison) condition. Again, I have seen it borne out BOTH in and out of prison that monogamy and its illusions dilute and divert anger. Erroneously however, Davis fails to see that the lesbianism in prisons is built upon heterosexist coupleism and that it is the latter and not the former that is the real counter revolutionary element. In her lack of consciousness, Davis makes lesbianism, rather than role structured heterosexualized monogamy, the culprit.

In a later section of her book the black leader uses another one liner to invalidate lesbianism. Entering a California jail, Davis says she was made to undress in the presence of "a lesbian matron who watched me." The implication here is; any woman who watches another woman undress must be a lesbian because (as we all know) LESBIANS WATCH WOMEN UNDESS.

ANGELA DAVIS

That is the substance of socialism and the essence of the revolution. Once you understand and feel a commitment to that, naturally you will defend that by any means necessary.

My father had to arm himself in order to defend himself and his family. There were times when I had to be armed in order to defend myself and my right to be a communist and fight in the liberation struggle. So I just can't understand why people get so upset if you don't say every time you would be willing to take up arms in defense of what you're doing. That's natural and I don't have any problems with that.

The popular American notion is that if you're not talking about armed struggle at some point, you're talking about reformism.

That's true.

Are you saying we can vote in a socialist party?

Yes, but that doesn't mean voting in socialism, that only means expressing the collective desire to build socialism. If the revolution had occurred in Chile without the vote, it would have been essentially the same thing. Very unfortunately, the people of Chile were not able to prevent the consolidation of fascism. The monopoly of violence was in the hands of the fascists.

So you are saying the METHOD of revolution shouldn't be our first thought?

I am saying it is most important to build a mass movement that can express itself in a number of different ways. The vote is just one way. The important thing is involving ever larger numbers of people in that struggle. Once people are drawn in, the vote becomes a mere formality. The vote in Chile did not reflect anything if it did not reflect the organizing work that had been going on in that country for decades.

People too often focus on the wrong things—The Vote, The Gun. They fail to understand that what we're really talking about is involving the masses of people so that they can feel they are making the revolution. They do indeed make the revolution!

In mid October Davis spoke at an autograph party sponsored by Sisterhood Bookstore at the L.A. Women's Building. Most of the three hundred person audience, largely black female and lesbian, had not read her book but the few who had took Davis to task on two issues.

One woman called Davis a "traitor" because the author called for freeing political prisoners instead of the abolition of the prison system. A second black sister challenged Davis' liberalism in that the communist did not appear, in her book or in person, to support armed struggle.

Later, a lesbian questioned Davis' omission of lesbians in her long list of oppressed peoples. Another dyke attempted to make Davis explain the negative passages in her book. Davis here replied, "I think all people should have the right to do whatever they want to in their personal lives, . . . but there is a difference between the oppression of racism and economic exploitation and the discrimination against gay people." The author then called upon the Women's Movement and gay people to "deal with the most pressing problems (race and class) together."

I really don't understand what is meant by "armed struggle" at this particular point in this country's history because we are not in any position to build an *armed* movement! We don't even have the movement together to talk about arming!

The emphasis now has to be on finding the issue to which people can relate. You talk about "picking up the gun," and they're gonna ask, "Picking up the gun for what? To get killed by policemen?" And they go away and you've lost a potential member of the revolutionary movement. The DEFENSE of the revolution is something that comes about spontaneously.

Because of their accomplishments, because of what they were able to do during the course of their revolutionary process, because they were able to seize the economy from the hands of the U.S. capitalists, the people of Cuba are willing to die for their revolution because they are the ones who created and forged that society.

WHY I JOINED THE COMMUNIST PARTY

In your book you mentioned you joined the communist party in 1967 only after a period of hesitation. What were those hesitations?

Growing up in the South and seeing the profound way white workers have been affected by racism, I wasn't sure it was still possible to revolutionize the working class in this country. But after discussions and reading over a long time, it became clear in my mind that if there were any hope at all for a revolution in this country it had to be built by the working class.

There was a time when people said, "Students will make the revolution! Third World people alone will make the revolution!" But if you examine the way capitalism functions it's clear that the revolution has to be made by those who are in the strategic position to overturn the system AND then again to seize control over it. Students wouldn't know how to run assembly lines in a factory!

CONTINUED PG. 9

From Us...

Many of you are aware that the increasingly bad economic situation presents new problems for lesbian and feminist organizations. Already several organizations and journals are on or over the edge of folding because they cannot meet their costs. The Tide Collective is striving to take financial and editorial steps that will enable us to stay alive and relevant in this difficult and ominous time.

Having considered a variety of options, such as increasing the price of *The Lesbian Tide*, page reduction, etc., we have taken an initial step of switching to newsprint. This has reduced our printing cost by 35%. In the past, we used a male-owned printing establishment's resources for typesetting, headlines, light tables, and other layout-related materials. The combination of their rising costs which we cannot afford AND our renewed commitment to channeling every available dollar into women's hands, has led us to contract a feminist typesetter. Fortunately, lesbian feminists on our own staff have provided us with light tables and the skills needed for headlines. We are attempting to find other production resources within the women's community.

Another immediate financial benefit of newsprint is that it lowers our postal costs. The postal "service" is, of course, a prime example of corporate control over which we (at this point) have no control. Because we are aware that it is now, perhaps more than ever, important for lesbians to have their own publications, and because we are aware that the economic situation has hit individuals in our community severely, we will consider raising prices or ceasing publication only as *last* resorts.*

On the editorial front, we are expanding our policy to include articles which speak to the economic situation. Formerly, we kept strictly to articles dealing only and specifically with lesbians. It is now our belief that lesbians, too, are workers (employed) who are strongly affected by the present economic situation. As political lesbians we need to be aware of the economic struggles that will come about in this country in the near future. As feminist activists we need to explore and to prepare ourselves for woman-identified political action and leadership in events precipitated by the economic situation and the corporations and governments responsible for it.

An example of the kind of articles we hope will give lesbians this necessary explorative preparation is the "Interview with Angela Davis" in this issue. While we are critical of Davis' lesbian and radical feminist politics (see preface of that article), we feel her thoughts and analysis are relevant to ourselves as women, as lesbians, and as potential victims of a negative economic environment. We solicit further articles which clarify, provoke, and point the way to new thoughts as to how we, as women and lesbians, can collectively take our power and respond to these times.

Exactly one year ago, The Tide Collective made an urgent community appeal for money. Our appeal was met generously (see financial charts, "Contributions"). This month, two sisters who have sent regular monthly contributions over the past year wrote to us: "We are approaching a year since your request to the community for contributions and/or monthly sustainers. We believe the community would like to know how your status has changed (if it has) in a year's time."

To Us...

Dear Tide,

Cowomendations to Eva Nicolait for tackling the "Goddess Club vernacular." I too detest the Tide's "Mt. Hermalaya" writing style ("bohemia", "womanta ray", "herlix", etc.), but its slash-dash abuses annoy me even more. Phrases like "anger-love" and "hear/read" (Nov.-Dec. Tide, p. 9), far from enriching a text, merely demonstrate an author's indecisiveness. The trick/skill in writing/communicating well/successfully is/was/will-be to choose/embrace the precise-word/idea/feeling/connotation/denotation one needs/wants, and have the guts/grace to use it. I'm tired of reading articles that sound like multiple-choice tests.

I understand some of you teach courses on writing. May I suggest a little sauce for the gander? If you just can't settle on one word, all is not lost. Try conjunctions.

Love,

A Womaniac

Dear Sisters:

Male-dominated, capitalist medicine has historically treated women as hysterics and hypochondriacs, and their view of women has played a crucial role in our oppression. Their "biology is destiny" rationale is used to exclude women from every conceivable activity except sex, housework and child-rearing.

We are obligated to expose this chauvinism of the medical profession and to fight it, and this is the motivation of a medical malpractice suit that I am bringing against the University of Washington Medical School.

Several years ago, I was sterilized by a new outpatient procedure. At the time of sterilization, the doctor perforated my large intestine, unknowingly. Although I was very ill immediately after the operation, the doctor insisted on sending me home. When my friends brought me back to the hospital the following day, the doctors initially refused to treat me and tried to tell my friends that I was "imagining" the pain in order to "punish" myself for being sterilized.

Fortunately, the women with me did not believe that, argued with the doctors and refused to take me home. The doctors reluctantly agreed to perform some tests. They discovered gross peritonitis and rushed me into surgery at the last possible moment.

What happened to me is a terrible, but typical example of the way women are treated in this society. We are provided with bad psychoanalysis instead of good medical care.

My suit will provide an excellent forum for raising these criticisms of medical malpractice against women, and I intend to use it as such. My case is not just one of technical malpractice, but a charge of criminal irresponsibility due to sex chauvinism.

I need your help to launch my case. Such a suit is expensive—court fees, attorney and witness fees, and many other costs have to be met. I need to raise at least \$1500 immediately to meet these expenses.

Quality medical care for women and all people is literally a life and death issue for all of us. Please help me win this case.

I would welcome your attendance at the trial. Thank you for your support. Together, we can win!

FIRST CLASS MEDICAL TREATMENT FOR WOMEN!

In struggle,

Susan

(Further information contact Radical Women, 3815 5th St., N.E., Seattle, WA 98105)

Dear Sisters:

I found the November/December issue of *THE LESBIAN TIDE* most informative and interesting. I have great appreciation for what you are doing at *THE TIDE COLLECTIVE*.

In your October issue there appeared a photograph of Jeanne Cordova delivering a speech at the August 26 Women's Celebration held at Lafayette Park, with my friend Josselyne and I in the background. You failed to state that the picture was taken during a presentation by *WOMANTHEATRE* during which Jeanne Cordova joined us to lead a song.

My love, admiration and respect to the women of *THE TIDE*. JOY!!!

Estilita Grimaldo

Ultimately it became clear to me, it is possible to challenge and defeat racism on an attitudinal level to the extent that we can build a movement of brown and black and red and yellow and white workers together.

Is there ever a conflict between what you want to do and what the party tells you to do?

Of my own choice, I am assigned to the area of struggling against racial oppression. Of course, there are problems of disagreement but you have the ability, the time and occasion to talk about your position. But in the final analysis, it is the will of the majority of the people in the Party. Of course, there are some conflicts and you feel reluctant to carry some things out. But those are the problems of democracy!

Do you have any basic disagreement?

If I had basic disagreement I wouldn't be a member of the Party.

Do you project you will continue to be a member indefinitely?

As long as I feel the Party is a revolutionary party and projects the real needs of the people in this country, then of course I will continue to be a member.

Homophobia and the oppression of Gays is a tool the ruling classes have used to exploit and control the masses of people. Oppression of Gays predates the phenomenon of racism. Homosexual behavior was originally repressed because it was associated with idolatry (in Jewish culture) and, later, continued by Judeo-Christian society in the name of procreation and sin.

Today deviation from traditional sex roles is a threat to the economic organization of capitalistic society where the division of labor is based on the need of the patriarchal system to separate work into men's and women's work. An emphasis on reproduction is necessary in order to keep this basis division viable and functioning. Racism, Sexism, and anti-Gayism are forms of oppression that allow the capitalist system to keep an "elastic" handle on the work-force. Gays, like Blacks and other oppressed minorities, are often the last hired and the first fired in many job categories. Gay people who are suspected of being Gay on the job are required to do more work and be more committed to their jobs under the threat of losing their jobs. They are often used as pawns in the business and academic worlds and considered managerial eunuchs. Furthermore, many Lesbians are forced into factory jobs because of discrimination against them in the white collar world.

Gays are not just discriminated against on the basis of irrational whim. They are oppressed by the ruling class through systematic exclusion and economic exploitation.

The corporations that so depend on the profits they rob from the Third World are forced to seek other ways of recouping their losses.

They are raising prices and creating energy crises in order to bleed people of this country to make up for what they've lost abroad. This economic crisis is not something that can be eradicated. Therefore, if and when there emerges the possibility of building a revolutionary movement among the masses in this country, it becomes an even greater threat.

Sometimes people react to tight money by marching into the bedroom instead of into the street.

I think there is now a conscious conspiracy to incite and encourage explosions of latent racist attitudes among white

TODAY—FASCISM OR LIBERATION

How do you analyze or contrast these inflationary times with the sixties?

I notice some interesting contradictions in this particular period. People—Black, Puerto Rican, Indian, Asian, White—have learned a great deal collectively over the last decade. We are beginning to see the potential for building a resistance movement. Precisely because of that collective potential—and particularly because of the present economic condition which, in my opinion, is not a momentary crisis but built into the very structure of capitalism itself—the ruling class has become extremely frightened.

This economic crisis is an indication of capitalism on the decline; capitalism in the stage of senility. It's come about because all over the world the capitalist mode of organizing economic conditions has been challenged and rejected not only by the one-third world population that lives now under socialism, but all over Asia, Latin America and Africa.

The newly independent countries aren't talking about capitalism; they are talking about building socialist societies.

Angela Davis seems to suggest that Lesbians in prison exploit and oppress non-Gay women. In reality, Lesbians are used in prisons to keep sisters apart. It is not the fault of Lesbians that we are used as a threat against non-Gay women. Does anyone say that Black prisoners oppress white prisoners or do they attempt to look at the whole picture? Part of the *whole* picture is that over 50% of the inmates in many women's prisons are Lesbians.

Those things that 'happen' to Black people, that Davis refers to as oppression, also 'happen' to Lesbians: children taken away; rape; imprisonment; police brutality and harassment; job and housing discrimination; non-recognition as an oppressed minority group with a valid cultural heritage.

Why is it that when things happen to Lesbians it is merely called discrimination, but when the same things happen to other minorities it is called oppression? This is not merely quibbling over semantics—it is the reality of oppression.

Finally, Davis, as a Black woman, should know that "passing" is as distasteful and unacceptable to us as it is to Black people. It is too high a price to pay for one's right to exist. Additionally, Davis fails to take into account the triple oppression of Black Lesbian women—there are many in this group who need support, not rejection (a la Davis) from their Black sisters.

by Dr. Sharon Raphael (edited by the Editorial Board)

people. If white people in Boston get all riled up about black people, they will forget about their own conditions. Instead, they go out in the streets and scream at black children.

Ten years ago, regardless of all the faults of the government, there would have been a statement denouncing what the whites are doing in Boston. But Ford publicly says he disagrees with the court decision so he's not going to do anything about preventing those white people from throwing stones at black kids trying to go to school.

Boston is just one example, the San Francisco Zebra case was another. If the suspect in that case had been a white person, they would have talked about him being a psycho-

Continued on Page

Crosscurrents

PLAINFIELD, VERMONT

THE FIRST FEMINIST BOOKSTORE AND RESOURCE center has opened in Plainfield, Vermont. It is named TIGRIS-EUPHRATES, after the fertile crescent of ancient Sumeria which, according to Elizabeth Gould Davis, was once the basin of a matriarchal culture. The bookstore can be contacted at Box 6, Plainfield, Vermont.

BUFFALO, NEW YORK

WOMEN'S STUDIES COLLEGE AT THE STATE UNIVERSITY of New York at Buffalo is facing closure as of January 1, 1975. The issues specifically outlined by the Administration are: exclusion of men from selected courses, so-called denial of academic freedom within Women's Studies (stemming from the College's stated focus that women are an oppressed minority group), and the collective rather than hierarchical governance structure of the College.

WSC is initiating a petition drive and building for a mass protest under the banner "SELF DETERMINATION, NOT SEX DISCRIMINATION," to counter the false issue of reverse discrimination. Letters of support from other Women's Studies Programs, women's groups and other sympathetic groups and individuals are greatly needed. For further information contact: WSC, 108 Winspear Ave., Buffalo, New York 14214.

SAN FRANCISCO

A MIXED BAR OWNED BY TWO GAY WOMEN, THE Wild Side West on Broadway, and Jim Chess, a gay man who coordinates Wild Side West Production Co., are presenting women's bands on weekends.

"The production company is dedicated to promoting women in the arts, especially music," Chess said. The women's bands receive 100 per cent of the door receipts for their performances.

"Women making music is a lot better because they are coming from a different place than the old macho, heavy, hard stuff," Chess said. "I'm kind of hoping that some of the men will get it together."

Chess provides a special public address system for the performances.

Women's groups performing at the Wild Side West include: Yazoo, Gang Band, Scat, Bebe K'Roche, Woodnymph, Sweet Chariot; and Cris Williamson and Betty Kaplowitz, who will do four shows to benefit the Lesbian Mothers Defense Fund Dec. 13 and 14.

HAYS, KANSAS

EARLY IN 1975 MARGINS: REVIEW OF LITTLE MAGS and Small Press Books will publish a special issue on current gay materials, with special emphasis on those currently in print in the small presses. Reviews and essays are being sought. For further information, write to: Professor Beth Hodges, Fort Hays State College, Hays, Ks. 67601.

BOSTON, MASS.

20,000 DEMONSTRATORS MARCHED ON BOSTON December 14 in the national-wide Freedom March against racism. The demonstrators demanded that the racist attacks against the Boston Black Community be stopped and that the schools be desegregated. A nation-wide teach-in against racism is being called for Feb. 14.

CHILE

CARMEN CASTILLO HAS BEEN RELEASED BY THE Chilean junta and granted asylum in Britain. Castillo, a member of the Movimiento de Izquierda Revolucionaria (MIR—Movement of the Revolutionary Left), was captured October 5 after a shootout with junta troops that resulted in the death of MIR leader Miguel Enriquez. She was seriously wounded in the shooting.

The U.S. Committee for Justice to Latin American Political Prisoners credits her rapid release to the immediate international protest in her behalf.

VIENNA, AUSTRIA

ALICE WIMER, REPRESENTING THE NATIONAL COUNCIL of Churches (U.S.) presented a statement on human rights which included a page on the rights of Gays at the World Council's International Conference on Human Rights here.

The gay rights statement, drafted by the Rev. William R. Johnson (the first open Gay to be ordained by the United Church of Christ) was the only statement of those presented by 34 countries which mentioned gay rights.

The issue of gay rights was not discussed at the conference, as delegates moved to what they felt were more pressing human rights issues in the world.

A major area of concern at the world conference was the way in which economic problems affect human rights.

There was also discussion on what human rights are, focusing on the differences between the rights or lack of rights for individuals and systemic problems such as racism.

KATMANDU, NEPAL

A KATMANDU, NEPAL WOMAN WHO ADMITTEDLY beheaded her 36 year old son/rapist, was acquitted by the Katmandu Supreme Court which recognizes the right of a woman to kill her rapist, provided the murder occurs within an hour of the rape. (From *Amazon*, November, 1974.)

RUSSIA

RUSSIA'S TASS NEWS AGENCY REPORTS THAT THE Soviet Union has formed a commission to study a proposed international women's year in Russia during 1975. The chairman of the commission is a man. (From the *Philadelphia Inquirer*. Nov. 26, 1974.)



Lesbian Prime

A Collective Reclaiming Of Our Selves

A Lesbian History Exploration has been scheduled for May 2, 3, and 4, 1975, in a beautiful and isolated location near Los Angeles. The concept of the event is "Lesbian Prime;" that is, focusing directly on lesbians as a group with a specific heritage, rather than as a subgroup within the larger body of women's history.

The planning collective for the Exploration has produced a 16-page "Invitational Packet" in the form of a folding brochure, plus a commemorative poster on linenweave stock, 11 by 17 inches. The packet includes a letter of introduction, describing the Exploration as "a gathering of lesbians, a sharing of information and emotion, a rite, a collecting of material in written, aural, and visual form." The packet is designated for worldwide distribution to women's centers, schools, individuals, and organizations.

The Exploration Collective is seeking all types of documentation relevant to the event—as wide and varied a range of participation as possible: films, tapes, written matter, live performances, story-telling, photographs, artwork, or any other medium. The collective vigorously encourages all contributions of lesbian culture, knowledge, and experience.

Certain areas to be covered in the Exploration programming have already been specified: known lesbians and lesbian communities of the past; personal testimony; first-hand reports of involvement in the present-day movement and its major events; folklore; legend and mythology; chronicles of "lost" lesbians, including mental patients and suicides. Suggestions for additional categories are welcomed. The Collective must be notified by Feb. 1 by women wishing to participate.

More than any other minority, and more than any other group of women, lesbians have been systematically denied any substantial materials for group cohesion—any cultural identity or historical perspective. The Lesbian History Exploration is committed to exposing and publicizing this suppression, and to correcting it. In this spirit, the event is subtitled "A Collective Reclaiming of Our Selves."

Money, Management And Other Essentials

Registration fees for the three-day event will include lodging, food, child care, and all scheduled events. The fee for women with professional or other comfortable income levels is \$65; for students, retirees, parttime workers, and others with tight budgets, the fee is \$35. Each applicant is to determine the appropriate fee category for herself. All additional contributions and subsidies are of course welcome, and some scholarship assistance will be available (in exact proportion to the funds contributed for that purpose). A NOTE ON PRIORITIES: Women taking an active part in the events of the Exploration weekend will be given first consideration. Only women and children will be accepted. Accommodations can be stretched to 300 at most, so early application is advisable.

The Exploration is conducted under the auspices of Good Taste Productions. All orders and inquiries should be sent to Good Taste Productions, P.O. Box 1564, Santa Monica, Calif. 90406 (phone: 213-836-1600). In Los Angeles the Invitational Packet and the poster are also available at Sisterhood Bookstore.

Reprint from Dec. issue of *Sister* newspaper

The Oppressed Majority
Keeps On Top of Things

BY READING

Majority Report



Women's Liberation
Newspaper

- ☐ EXPOSÉS OF SEXISM
IN HIGH PLACES
- ☐ SUBVERSIVE MEDICAL
ADVICE
- ☐ IN-DEPTH NEWS OF THE
WOMEN'S MOVEMENT
- ☐ IRREVERENT REVIEWS
- ☐ HOT FLASHES
- ☐ N.Y. AREA CALENDAR

Send \$3 (for 12 issues) to: Majority Report,
74 Grove Street, New York, N.Y. 10014

NEW ♀ INSTITUTE OPENS

by Cheryl Gould

Sagaris, an independent institute for the study of feminist thought, will open next summer. A *sagaris* is the double-edged sword of the Amazons. The institute is being started by a women's collective, two members of which I recently interviewed. The purpose of the institute is to bring together the foremost feminist thinkers so that they can communicate with and teach other women.

The collective consists of eight women. Among them are writers, teachers, a babysitter, a journalist, and a shipping clerk. All the women consider themselves "veteran activists." All of the work involved in deciding the structure and policies of the institute is decided by the collective. When the school gets started, two students will be elected to the board yearly. Anyone can join the collective so long as she is near the other members, who are located in New York City and Plainfield, Vermont. Compatibility with the other board members is the only other criterion.

In addition to the collective, there is a group of sponsors who have lent their names and their support to the institute. Among these women are Phyllis Chesler, Alix Kates Shulman (who will be one of the first teachers), Gloria Steinem, and Barbara Seaman.

Starting next summer, *Sagaris* will hold two five-week sessions, open to 120 students each. Living space and child care will be offered. The tuition will be on a sliding-scale basis, with as many scholarships as possible being awarded. The school is a non-profit corporation, and all money will go for salaries, rent, and scholarships.

CONT'D TO PAGE 29

Government Funds 1/3 Million To Lesbian Alcoholics

by Jeanne Cordova

According to the National Institute for Alcoholic Abuse and Alcoholism, 10% of this country's population lives behind an empty bottle. Cursory studies by gay social service workers figure 25-30% of gay people live in the same emptiness. Perhaps this is why N.I.A.A.A., an affiliate of the Department of Health, education and Welfare, awarded this month a \$339,788 grant to the Gay Community Service Center's Womens Alcohol Recovery Program. The one-third million carries with it a three-year renewal option dependent on annual evaluation.

Prompted by support from N.I.A.A.A. staff member Ms. Rita Saentz, the unique proposal was written by Ms. Lilene Fifield, former Board Member at the gay center, and Ms. Brenda Weathers, ex-alcoholic and now director of the program. The grant is historic in that it marks the largest and most comprehensive funding ever given on behalf of women alcoholics and it is also the first federal monies to be awarded to a program which emphasizes services for lesbians. As such, Weathers announced it as, "a milestone in the history of the delivery of services to women and to the gay community."

It is only recently that women have become alcoholic. Alcoholism, like venereal disease, has been a male privilege. More specifically, it is only recently that statistics and sexist prejudice have admitted that women who drink consistently and dysfunctionally have a problem and deserve help. Unlike the alcoholic male who is seen in the bars, the alcoholic woman, alone and most often at home, is an invisible closet drinker. Stereotypically, women with alcoholic husbands adopt a supportive role and often go to seek help for their men. Yet most men with alcoholic wives are ashamed to go outside the home and say, "Help, my wife is a drunk."

This sexist double standard has made it difficult for the female alcoholic to leave her husband's/father's/brother's home and get the help she needs. The numerous national alcoholic programs designed exclusively for and/or heavily male dominated, the 30-1 ratio of available recovery bedspace for men as opposed to women, and the consistent use of the "alcoholic he" in texts and program literature, all keep the female drinker invisible and isolated.

Destroying the myth that the lower economic classes have a higher incidence of alcoholism, Director Weathers explained, "drinking cuts across all classes, the middle and upper income drunks are just less visible because they can afford to hide it better in their homes or with fancy liquor." Yet Weathers readily admits that the lesbian community has more than its share of drunks. To date there are no official statistics documenting the incidence of alcoholism in the lesbian community, however, speaking from her own fifteen years as, "a lesbian alcoholic in the bar culture and working in the field of alcoholism," Weathers maintains that the statistic of 25-30% also holds true for lesbians. Noting that the personality profile studies of alcoholics reflect: "low self-esteem, feelings of inadequacy, and a sense of isolation and loneliness," Weathers explained how the lesbian's sociocultural position in sexist society doubly compounds

these characteristics.

"Every lesbian who isn't liberated has at least subconsciously internalized the knowledge that this society has called her inadequate and invalid and relegated her to a collective outlaw position of isolation and loneliness. Also, for years the (lesbian) bars have been our ONLY social alternative. The negative ghetto culture of the bars breeds alcoholism."

Honesty is not always the best policy for an estimated 300,000 gay men and women with alcohol problems . . . where heterosexuality is used as a power, it can keep alcoholic gays outcasts among the millions of persons who are legitimizing their own disease of alcoholism . . . if a double standard of honesty prevails, one for gays and one for straights, then the added force of social stigma on all levels will drive gays farther from the mainstream of therapy . . . where our sexuality is considered the 'illness,' instead of the real problem being an alcoholic, then its no surprise when the straight establishment should question itself to see if the 'sickness' does not lie within the system, rather than the patients . . . Major problems for alcoholic gays seeking treatment are: admission and treatment are determined from a heterosexual viewpoint which overlooks the legal and social forces governing gay lifestyles; resistance in the therapeutic community to treating gays which is based on stereotypes at the same time the therapeutic community seeks to eliminate the stigma from the disease of alcoholism; the expectation that gays in therapy adapt and simulate heterosexual values and standards, and if they do, they remain second class alcoholics based on a dishonest standard of sobriety.

The alcoholic and the gay both suffer for who and what they are and in our society meet at a common crossroads of suffering and contempt.

(excerpted from speech, "The Alcoholic Gay-Stigma and Sobriety," by H. Therholz, given to the National Council on Alcoholism, April 1974)

Caught in a social as well as personal negating environment the lesbian alcoholic is further sabotaged when and if she does go to seek help from male and heterosexual rehabilitation programs. "Many programs will not admit a woman if they know she is a lesbian," Weathers confirmed. Co-ed recovery programs separate the men and women and there is a heterosexist fear of placing a lesbian in an all-woman residential setting. Presumably the assumption here is that such a woman is first, a dyke (read: woman-seducer) and secondly, an alcoholic and therefore doesn't need help. Thirdly, where bed space is available for women and the lesbian is admitted unknowingly, the lack of sensitivity to her needs and lifestyle often effectively blocks any real rehabilitation. Contemporary recovery programs are built on a 30 day 'drying-out' concept during which the live-in situation has individual and group sessions designed to approximate the familial support system. Unable to share here unique life conditions the lesbian woman in such a program remains

misunderstood and invalidated by the assumption of sex roles and family/group styles which are alien to her. As Weathers concludes, "the same oppression which causes more lesbians to turn to alcohol often prohibits safe or adequate treatment."

Calling alcoholism a "disease" induced by sociological, psychological, and physiological factors, Weathers explained that the new G.C.S.C. program views the traditional recovery process (30 day dry-out) as necessary but not sufficient. Recognizing the sociocultural factors already outlined, the Women's Alcohol Recovery Program will follow up the dry-out period with special programs emphasizing gay and feminist self-development and awareness. "Finding a positive reinterpretation of her gayness and femaleness must be part of a woman's total recovery," affirmed Weathers. Consequently entering women will receive an individually designed program which will include group experiences based on the self awareness and positive identification techniques already developed at the gay center.

In addition to this self-growth component, the program will also offer: a 14 bed recovery house, job development and vocational rehabilitation, educational outreach, a 24 hour hotline (temporary number now available, 482-3062), and criminal justice diversion. The latter service will include: arraignment intervention, and prison, probation and parole referral services. Staff of the program will work toward obtaining early releases for women inmates who want to enter this program and arrangements are now being made with the

California Institute for Women to allow staff to work with incarcerated sisters there. Eventually, the Women Alcohol Recovery Program will also offer re-entry apartment-living for women who have passed through the recovery stage and are still in need of a supportive environment. When fully operative this program will be dealing with, "primary intervention and diversion as well as recovery and rehabilitation services."

Now open and located at 1614 Wilshire Blvd. the Alcohol Program places particular concern and emphasis on the needs of lesbians but is open to all women regardless of sexual orientation. Funded October 1, the program now supports a staff with personal and professional experience. Plans are being laid to move into two large houses at 12th and Alvarado where one location will serve as the recovery house and the other as a center for ongoing treatment, dissemination of information and a social alternative. Women in need of the services of this program are urged to call the hotline number or visit the location at its present address.

Proposal author, Lilene Fifield, who has also been instrumental in obtaining grants for several other service programs now operating at the gay center, emphasized the "unique and strong advocacy" of N.I.A.A.A. and particularly Saentz, in soliciting this grant. Fifield also called upon women to, "further challenge the government's sexist lack of financial support for women's needs."

(reprinted from the *Los Angeles Free Press*, Oct. 1974) ▲

NYRF/NBFO :

New York, N.Y.:

New York Radical Feminists and the National Black Feminist Organization co-sponsored an all-day conference on rape and sexual abuse on Sunday, August 25, 1974 at a junior high school in Manhattan, as part of "anti-rape month." The New York Radical Feminists, which sponsored the first speak-out and conference on rape in 1971, and the National Black Feminist Organization, which considers rape a constant menace to black women, joined forces so that women of both races could explore their experiences and feelings about rape and sexual abuse.

Over 200 women of both races attended the conference which began with a slide program (put together by N.O.W.) and backed by rock and soul music to remind women how the attitudes that support rape reside in all forms of our society. The conference was then dedicated to New York area women who were raped and killed in the past year.

The highlight was the speak-out at which fourteen women (seven white, six black, and one Puerto-Rican) told of their personal experiences as victims of rape and sexual abuse. Although the women were raped and abused under many different circumstances (on the street, in their homes, by gangs, by relatives, by dates, etc.), several major common threads ran through the testimony of the prepared speakers and the other women who spoke later at the open mike:

— how women are unsafe everywhere including stores, family outings, their own homes

Rape and Sexual Abuse Conference

— how men take advantage of a woman's vulnerability whether it be caused by youth, old age (as attested to by a 74-year-old woman), loneliness, love, lack of money) as attested to by a woman forced to sleep with a physician to get expensive operations to save her son from deafness), illness, physical size, naivete, etc.

— the prevalence of sexual abuse of young women

— the burdens of guilt and self-hatred many women carry with them through their lives as a result of early rapes and sexual abuse

— how mothers betray their daughters who tell them about their rapes, especially rapes by family members

— how women who offer support are often as helpless as the victim herself

— how men (including a trusted therapist) that women turn to for support usually identify with and side with the rapist

— how women feel the lack of support previously received from other women is beginning to change

— how a new militant attitude is becoming more common towards abusers and rapists

One of the Lesbians who spoke out specifically questioned if and how our rape experiences affect our sexual expression with other women.

GAY RURAL, URBAN ACADEMICS COME FROM DIFFERENT SCHOOLS

by Karla Jay, N.Y. Correspondent

Over six hundred men and women attended the Gay Academic Union's Second Annual Conference, November 29-30 in New York City, this time at the Loeb Student Center of New York University. The theme of the conference was "Toward Community". The keynote session focused on "The Social Visions: Separatism and Unity," a crucial issue within the New York gay body which structurally is divided into two separate caucuses—one for men and the other for women. This session reflected the major concern over "dyke separatism" in large cities, such as in New York, Chicago, and Los Angeles, where many Lesbians refuse to work with either gay men or straight women.

However, many of those present expressed some dismay at this and other panels, such as the one on "Identity", (where some members of the panels were moving away from movement organizing) and the one on "Lesbian Sexuality," where sexuality was discussed as an often destructive force within Lesbian groups. Some of the startled listeners felt that these panels focused on aspects of the movement beyond and removed from what is relevant to them. "Hell," exclaimed one woman from rural Ohio. "Here everybody is talking about separatism and this division and that division. Where I come from, we're just interested now in getting bodies—male, female, or whatever—into some sort of organization. We can't afford the luxury of separatism."

Although one session was devoted to organizing regional caucuses, many who attended felt this was not enough on local issues for their needs. For many others, however, their sense of isolation and frustration was assuaged by contacting people from their own areas either at regional caucuses or at social events.

The theme of "Toward Community" also ran into another basically rural/urban clash around the issue of "coming out"—that is, making one's gayness known to others in the community. While most of the urban speakers, especially those of the "Lesbian Invisibility in the Professions" panel reported that they found less hostility to their open gayness than they had expected, the rural homosexuals had gone through the opposite experience. For example, Janet Cooper, from Shippenburg, Pa., related tales of how her townspeople had tried to run her over and had sent her threatening mail. Some people expressed a desire for more discussion around this issue, although there had been a panel on this topic at the first GAU conference, whose theme was "The Universities and the Gay Experience."

Despite some of these difficulties, the rumblings of discontent were mostly limited to caucus meetings and private commentaries. In fact, the entire tone of the conference was one of warmth and community. The audience listened politely and responded enthusiastically even to views which might ordinarily cause an uproar in the gay community, such as statements from bisexuals and from Lesbian-identified straight women.

The rumblings, however, point out the difficulties of forming an effective national organization from disparate groups of individuals. The GAU originally thought that they would avoid some of the problems of early umbrella groups, such as the Gay Liberation Fronts (of the late sixties), which often self-destructed in battles over which gay issues to focus on. However, despite being a single-purpose organization, the GAU still has to deal with a diverse membership including students, professors, professionals in other fields, and independent academics—all of whom have different criteria and goals for the GAU.

For this reason the GAU has spent the past year working on internal organization difficulties and on trying to expand the New York-centered group into a national organization rather than on implementing its stated goals, which are: "(1) to oppose all forms of discrimination against all women within academia, (2) to oppose all forms of discrimination against gay people within academia, (3) to support individual academics in the process of coming out, (4) to promote new approaches to the study of the gay experience, and (5) to encourage the teaching of gay studies throughout the American educational system."

In fact, the last goal seems to be the one toward which most progress has been made, but even this progress has been the result of individual professors and student groups pushing for gay studies programs within certain individual universities, rather than an achievement of the GAU. The same is true, too, of the fourth goal, and many valuable papers and studies on gay people have been produced in the last year alone. The GAU has at least provided a forum in which these studies can be presented and discussed, and offshoots of the GAU, such as the Lesbian Herstory Archives in New York, are actually working on producing and preserving material concerning gay people.

However, at this point it appears that the GAU, for all its fine intentions and all the good feelings of community and support it has already created among those interested in gay academia (some of those feelings created by the very existence of such a group), has a long way to go to achieve its goals and to wield the massive following it now has into an effective political tool.

The Feminist

WICCA



DETAILED TAROT READINGS
OCCULT SUPPLIES
MAGICAL JEWELS
HERBS
BOOKS

442 Lincoln Blvd.

Venice, 90291 (213) 399-3919

Hours: 12 to 6

RUNNING FOR THE GOLDEN APPLES

In Which Pretty Heavy Dyke Learns from the man
(in SPITE of the man)
and Shares the Wealth with ME.

by Rogi A. Rubyfruit,

Sister weaver,
with looms of knowledge
and shuttles of loving,
Use your skills to help me
with my tapestries.
I don't know the work behind a Ph.D.
I know what skuel feels like;
That's close.
I don't know the reasons behind your degree.
I know what mine would be;
Is that close?
Skuel sighcollegee teaches what is "wrong" or "right"?
That's all.
But you—and I—are learning why:
Why women feel the boot thumping their bellies,
Why women hear the scream burning their arms;
Why women taste the bile coating their faces;
Why women smell the semen clawing their thighs,
Why women see the fist slamming their shoulders.
We don't know the answers;
We've just learned we have a right to
the questions.
You with the books, hearing lectures from bearded faces,
bearing the
slow
drip of
proper
grades,
You ripped off the unwhole, perverted system
to be here—
to be Ear—
to hear—
When I needed you.

I seethe at the "Chapter Thirteens: Sexual Deviance";
I curse at the "Chapter Nines: Sex Roles and Mental Health."
Which you quietly ignored.

Like a "good" wife who plans tomorrow
As she's being fucked tonight,
You let them thrust and groan and wail their
self-assumed glory

As you waited,
"till I get my degree and THEN we'll see!"
PRETTY GIRL, SEEMS BRIGHT, UNUSUAL GIRL,
PROBABLY A GOOD LAY.

But, Goddess be thanked, they're gone now.
You are free, degree in brain, to salve our warrior bodies.
Wounds impede our advance.
You remain among us;
You keep us advancing.

(the healer on the battlefield is always first
to be shot at)

I gave up understanding those men,
not all men,
Just the fuckers, the rapists, the shredders, the destroyers,
Just most of them.

I need to understand me—

I need your tools to
repair my workings,
throw out extraneous cogs,
replace worn machinery,
reconstruct burned-out circuitry.

You're no sell-out,
no matronly,
you'll feel better after a good lay-dear
shrink;
no sweet,
girls-can't-be-doctors-so-I'll-marry-one-instead fraudoktor.
You drained the fertility from their coveted knowledge,
power grudgingly given;
You fertilized your powers of determined will
and bore...painfully...slowly...a woman-child of mind.

You weave fine threads through our woman-needs.
The work we all do gets tangled sometimes
and it's impossible
to keep from breaking the threads
in a singular struggle of untying the knots.

I come to you,
exasperated, drained, angry—
And your soothing, patient fingers
help me unravel it all.
Your knowledge and my will straighten the yarns,
and I'm free to begin again my tapestry.

There is no adequate remuneration for your efforts; there is
only a monetary compensation and the knowledge that soon—
I'll again be strong enough to leave.

You:
medic, mechanic,
mother to a woman brain-child,
grabbed what they sparingly allowed
and stole the rest.

REMEMBERING SIMONE

From the bottom of the well she said
To go against the patriarchy
Is madness
With their foot on your neck they say
Torturer murderer
And you do not deserve to live
Breath warms you
Against the police night
The business man day
Cuts your soul
Over a hamburger
When
A cheeky faced
Jewish queen
Dares eye contact and—
I am saved
From male porno conversations
And the certainty that I do not belong

Kathy Moonstone

NEW YORK—Lesbian Feminist Liberation (LFL) made a two-front zap at NBC television network headquarters here Nov. 19 and 20 to protest the network's anti-gay policies and programs, especially the *Flowers of Evil* segment of the "Police Woman" series.

The attacks on NBC began at noon Nov. 19, when a group of 75 women began a two-hour demonstration outside NBC headquarters and 11 women and three children began a sit-in in the office of Herminio Traviesas, NBC's vice president in charge of program standards and practices.

The zap climaxed when four lesbians unfurled a red-white-and-blue banner from the balcony outside Traviesas' office next day. The banner, which reached from Traviesas' second-floor office almost to the ground, said, "Lesbians protest NBC." As the banner unfurled, the women on the balcony and supporters on 50th Street below began chanting, "NBC works against lesbian civil rights," and "Lesbians are sitting in." About two hours later, 24 hours after the sit-in began, the lesbians left the NBC building and, supported by some two-dozen picket-carrying women, chanted to the subway station.

Although the zap probably caused some consternation among top NBC executives who were meeting 1500 miles away in Jamaica, the lesbians didn't come away with any tangible responses to their demands.

However, the zap resulted in what LFL members consider a very important achievement. "We have been struggling against lesbian invisibility. We cracked that barrier during the zap," Susan Meyer, LFL spokeswoman said. "Before, when we called NBC to protest, they'd always call the National Gay Task Force [NGTF] instead of us. They've never dealt directly with us. Neither have the press. Whenever there's a demonstration that includes men, the press always runs to the men for comment, never talking to us.

"Now," she said, "both NBC and the press are forced to deal directly with us." Meyer explained that the zap didn't mean that lesbians don't appreciate NGTF. Ginny Vida, who acted as spokeswoman during the zap, also joined in the earlier meeting between NGTF and NBC honchos.

As another example of NBC sexism, Meyer said that if the people sitting in had been men, they probably would have been arrested immediately. "But, as NBC told the press, they weren't about to arrest women and children," she said.

Although the demonstration and sit-in made news on local radio, the three local independent television stations, the wire-services and some newspapers, there appeared to be a news blackout engineered by the three top networks—ABC, CBS and NBC. None of the three covered the zap. Not even the local affiliates of the three came out to report. When LFL called to inform newsrooms of the three stations and networks about the zap, those who answered hung up the phones.

As soon as NBC learned of the sit-in, security was clamped down and the press was not allowed into the building. In an attempt to shut the doors on the press, NBC security guards slammed the door on camera-wielding Sharon Sofer's arm. Ironically, Sofer, an independent producer, is currently working on a feature film on lesbians for NBC.

The press was later allowed into the building, but not into Traviesas' office.

The demonstration drew a wide spectrum of New York's women's groups: the National Organization for Women was represented by women from the New York Radical Feminists and the New York Women's School lent their support.

COMMUNITY A

"Flowers of Evil"

by Jeanne Cordova

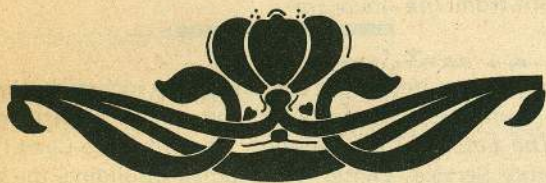
"Flowers of Evil" was a hothouse of slander against the character and concept of women loving women. Yet, NBC screened their anti-lesbian segment of *Policewoman*, Friday evening November 8th, with apparent disregard for the minority it maligned.

Wilting in the hothouse were evil flowers: THE BUTCH, Fay Spain, in bound breast, jutting jaw and crewed cut; THE BITCH, sadistic, callous and calculating Laraine Stephens; THE FEMME, passive, insipid-but-sweet, victimized Lynn Loring. The plot centers around Golden Years Rest Home, a last sleeping ground for innocent little old ladies who are ruthlessly bumped off by, you guessed it—the butch, the bitch and, to a lesser extent, the femme. Indeed, the supposed monetary motivation for the killings was so underplayed that anyone who missed the first ten minutes of the program might have supposed the lesbians were killing and starving the old people for the fun of it.

Had the forty-five lesbian feminist demonstrators seen "Flowers of Evil" before they protested outside the NBC offices the afternoon of the screening, they very probably would have torn the place down instead of merely marching outside of it. Originally NBC had scheduled "Flowers of Evil" for Friday, October 25th. In the wake of the national gay community's mid October outburst against ABC's "The Outrage" (a serial in which a man rapes an adolescent boy), NBC "indefinitely withdrew" their screening of the anti-lesbian *Policewoman*. At that time NBC publically denied they were bowing to gay pressure to "clean up" or permanently "shelve" "The Flowers of Evil."

Anyone who is under the illusion that gay liberation consciousness has seeped into media executive's heads need only read publicist Farell's reference to wake up to the hard facts. In the *L.A. Times*, columnist Smith wrote; "in the opening scene . . . (of 'Flowers of Evil') hard-eyed Laraine Stephens, the leader Fay Spain in butch haircut and jaw to match, and limpid Lynn Loring . . . hustle a chatty old lady into a cheap motel and dispassionately dispatch her with a bit of piano wire." Smith further stereotyped, "with cropped hair and bosom bound flat and a voice a husky growl, she looks and acts like she should be driving a diesel truck." Reading Smith's accurate and slanderous column on the way to the demonstration one of the protest organizers shouted, "When we started last night I was angry, reading this, I'm outraged!"

Flowers Under of Evil"



by Karla Jay, New York Correspondent

In a well-coordinated action, Lesbian Feminist Liberation launched an attack on the National Broadcasting Company's television offices in Rockefeller Center in New York City. At noon, on November 19, twelve people (nine adults and three children) sat in at the office of NBC's vice-president of Broadcast Standards and Practices, Herminio Traviesas, who was not in his office at the time. Meanwhile, about thirty members of LFL, plus supporters from the National Organization for Women and other local feminist groups, picketed downstairs and leafleted passers-by about the discriminatory programming on NBC.

The action was called to protest an episode of *Policewoman* called "Flowers of Evil," shown in N.Y.C. on November 8.

It should be noted that this program is the second time that NBC has offended the Lesbian community since NBC was the station which ran *Born Innocent*, another anti-Lesbian movie, in which Lesbians are portrayed as rapists of other women.

NBC has agreed to negotiate with the LFL on their six demands, which are: (1) an affirmative action policy at NBC with regard to the employment of Lesbians and gay men; (2) a public apology to show that they understand what a detrimental effect a show like "Flowers of Evil" could have on the passage of gay civil rights legislation; (3) no re-runs of this episode; (4) rebuttal time to show that Lesbians are not all criminals (as NBC's programming would have us believe by its omission); (5) they must contact Lesbian consultants before filming any further shows that deal with Lesbian themes; (6) they must begin to solicit scripts that show Lesbians in a positive image.



by Gudrun Fonfa and Janie Elven

On the evening of Nov. eighth, NBC aired "Flowers of Evil" despite the protests of lesbians and feminists across the nation who objected that the show was an inflammatory and insidious attempt to portray lesbians as vicious, calculating, inhumane creatures. The program was originally scheduled to be aired on Oct. twenty-fifth, on a series called "Policewoman." Strong protests from the east coast lesbian feminist community and the Gay Media Task Force convinced the network to reconsider its portrayal of lesbians. NBC's concept of a compromise was to delete the word lesbian and cut any demonstrations of affection between the women. The show remained overtly anti-lesbian, anti-feminist and anti-woman.

Southern California lesbians received an urgent request from their New York sisters to voice their objections. Notice was received late Nov. seventh. The following morning, editors of the *Lesbian Tide* enlisted the energies of leaders in the feminist community . . . and a demonstration ensued. The *Tide* editors informed the news services of the impending action. The women who comprise the Women's Coalition for Better Broadcasting were extremely helpful in dealing with the executives at NBC. Over the summer these women had prepared suits to file in regard to sexist broadcasting. Only two days before, the Coalition had signed an agreement of good faith with NBC. In order to avoid a suit, NBC was willing to meet certain demands regarding hiring practices and programming. "Flowers of Evil" was a blatant violation of this agreement. Margalo Ashley-Bennett of the WCBB telephoned the vice-president in charge of programming to lodge the complaint. He called the New York office for advice on how to proceed and New York insisted the segment of "Policewoman" be aired.

At two o'clock approximately forty-five women gathered in front of the NBC studios in Burbank carrying picket signs that read—**Lies About Women Hurt Everybody—No FCC for NBC—Lesbians Are Lovers Not Murderers**, etc. Cecilia Pedroza from KFWB interviewed spokeswoman Gudrun Fonfa on the nature of the protest and aired her responses throughout the remainder of the day. Other publications on the scene were the *Hollywood Daily News* and the *Free Press*. NBC sent reporter Steve Mallory out to conduct an interview. The picketing was orderly and peaceful, with some chanting of slogans. The protest ended in a group hug.

That evening NBC announced at the onset of "Policewoman" that some people had had strong objections to the program and to stay tuned to the eleven o'clock news for further details.

"Flowers of Evil" recounted the tale of three women whose relationships were clearly supposed to be lesbian engaged in running a home for the elderly. For reasons that never became quite clear, the women busily murdered some of their elderly female charges, handed out sedation to others, and encouraged all of them to die as quickly as possible. The degree of cold, bloodthirsty and utterly unredeemable inhumanity reached a new height, even for prime time television violence. The only lesbian portrayed as having some vague social redeemability (she came clean to *Policewoman* and ratted on her lover) was the youngest, most traditionally attractive, and "feminine" of the trio. All three, however, were incapable of expressing tenderness to one another, engaged in sado-masochistic behavior, and were completely devoid of human warmth. *Policewoman*, of course, was the heroine, whose virtue, humanity

"Flowers of Evil" cont. cont. from page 16.

Statements in support of LFL's protest were sent by Congresswoman Bella Abzug, city councilwoman Miriam Friedlander, and State Sen. Karen Burstein.

State Sen. Carol Bellamy was one of the speakers to address the demonstrators and the crowd which gathered around them on 50th Street.

Preparation for the sit-in was a masterpiece of planning. Women went into the NBC building a week before to "case" the premises. They learned where the stairways nearest Traviesas' office were, what other entrances and exits there were, and which doors were locked or unlocked.

On the morning of the sit-in, one woman went in and taped the lock of one door so that it would not lock.

Then, an hour and a half before the demonstration, the women synchronized their watches and began entering the building two at a time at 15 minute intervals, each couple traveling to a different floor and then rejoining the group behind the second-floor door.

As a fail-safe device, should the tape have been discovered and the door locked, Stevie Knowles and her three children took the elevator to the second floor, saying that she had a luncheon appointment with her husband.

Entered at Noon

The women and children entered Traviesas' office at noon. The secretary told them that Traviesas wouldn't be in for another week. The women said they would wait and advised the secretary that they weren't going to hurt her or trash the office.

The secretary fled in apparent shock, returning 10 minutes later with three cartons which she used to remove all papers from the office.

A security guard entered the office.

Dave Gardem, vice president of personnel and apparently the highest ranking executive left in the NBC building, attempted to negotiate with the women. He finally put through a call to NBC president Robert Howard. Howard said he didn't have time to talk to the lesbians, but promised he'd meet with them when he got back from Jamaica.

Employees Bring Food

NBC employees brought the women and children food. A color television was brought in and turned on so that the women could watch the news (on the independent stations).

Breakfast was brought the next morning.

When the women wanted to caucus, the security guard politely left the room, shutting the door behind him.

In an attempt to provoke arrest, four women—Stevie Knowles, Joy Kallio, Joann Ferguson and Jan Crawford—decided on the banner caper.

The banner, which had been prepared by a support group working overnight calling lawyers and the media, was rolled up, along with about 20 feet of rope, and stuffed underneath Ginny Vida's pants and shirt. The then pregnant-looking Vida covered the affair with a coat and took the banner to the waiting women. She was allowed free access to the office because she was the official spokeswoman for the zap.

The other five women and the three children remained in Traviesas' office as the four went out to the balcony, chanting in support of the four while women on the street below also chanted.

Banner Causes Stir

The banner and chanting caused a commotion among NBC employees who craned their heads out of their office windows to see what was going on. People in offices across the street also looked out to see the strange sight.

Finally, the four climbed back in from the balcony and the other five women and Stevie Knowles' children left the office, causing a great stir among media people waiting on the second floor as the children, aged 12, 11 and 3, waved to their mother crying, "Mommy, mommy, we love you."

Two hours later, after giving interviews to the media, the four decided that NBC would never arrest them and left the building.

LFL is now planning a nationwide organizing strategy in preparation for a massive challenge of local NBC affiliates' license renewals.

Reprint from *The Advocate*

Cordova - cont. from page 16.

Groups represented at the demonstration included: Westside Lesbian Feminists, Lesbian Sisterhood of UCLA, *Sister* newspaper, *The Lesbian Tide* magazine, The Women's Center, Gay Community Services Center, The Women's Building, the Women's Coalition For Better Broadcasting, Radical Feminist Therapy Collective, Women's Switchboard. The Media Coalition, which represents some three dozen feminist organizations in the city, has been working all summer challenging the F.C.C. licenses of L.A.'s major networks. Coalition spokeswoman Ms. Lee Walker, admitted regretfully that her group had only last week signed a special women's affirmative action pact with NBC.

Due to the haste of organization and preparation only NBC and several L.A. radio stations were on hand to cover the lesbian action. Directly after the 10:00 p.m. screening of "Flowers of Evil," NBC offered an appeasement as their 11:00 p.m. news flashed to the afternoon's protest. In the news broadcast, demonstration spokeswoman Ms. Gundrun Fonfa charged, "its infuriating to see the powerful media structure take it upon themselves to totally misrepresent our lives. All they have to do is come to us and ask what it means to be a woman who cares about other women."

The afternoon protest ended with the demonstrators shoving their placards underneath NBC's chained, front doors. As the lesbians turned to leave, NBC employees peered from behind windows and read on their lobby floor, "Lesbians Are Flowers of Life."

cont. from page 17.

and personal strength were maintained in direct proportion to her ability to please and support her male colleagues. The message was quite clear: women who love women are not only inhumane, but inhuman.

Irreparable damage having been done to the lesbian community, NBC graciously aired news coverage of the protest march. The newsman estimated over two dozen women were present when the figure was over three dozen and introduced Gundrun Fonfa as spokesman, after having asked her whether she preferred to be called spokesperson or spokeswoman. It is calculated errors such as these which subconsciously reinforce the subtle sexism in media's endeavors to be fair.

Further action against NBC is being considered by the Coalition of feminist groups.

"THE LAW" AND LESBIAN MOTHERS

by Del Martin and Phyllis Lyon

We are constantly asked to cite *the law*, or statute, that pertains to Lesbian mothers—"the one that says she is an unfit mother."

There is no such law. It is not against the law to *be* homosexual or gay. Nor is there any law which specifically states that a mother who also happens to be a Lesbian is unfit *per se*. What may make her "unfit" is the judge's personal determination that a heterosexual environment is preferable and therefore in "the best interests of the child."

Few cases involving Lesbian mothers are cited in the law books. The records are often sealed at the lower or family court level. Only those cases which reach the appellate court level can be found in legal reference books. Such decisions set precedence, but do not necessarily carry the weight of law. The judge has wide discretionary powers in determining the merits and "best interests" in each individual custody case.

What is at stake then is the judge's frame of reference. Usually *he* is older, white and heterosexual. Usually *he* is conservative in his concepts of family, marriage and divorce. Usually *he* is bound to traditional stereotypes of femininity and masculinity and of wife and mother roles.

The odds are clearly against the judge granting custody to an admitted Lesbian mother. No matter how strong the testimony, evidence, arguments and briefs may be in favor of the mother the matter must still be filtered through the personal bias and prejudice of the judge.

The Nadler case aptly illustrates this. The California Appellate Court ruled that the trial court in this divorce action "failed in its duty to exercise discretion in determining the best interest of the child where it held as a matter of law that the mother was an unfit mother and was not entitled to custody because she was allegedly a homosexual." Nadler v. Superior Court In and For Sacramento County (1967) 63 Cal. Rptr. 352, 255 C.A. 2d 523.

The case was remanded to the same family court where the judge proceeded to exercise his discretion. He decided that "the best interests of the child" would be served by awarding custody to the father because he was allegedly a heterosexual. The mother was allowed visitation rights only in the presence of another "responsible" adult. Interestingly enough, as is so often the case with rejected husbands who contest custody rights as a means of revenge, the father returned the child to the mother within a month of the court's decision.

In 1972 we had some tentative victories where admitted Lesbian mothers were awarded custody of their children, BUT with restrictions on their Lesbian relationships. It was apparently okay to *be* a Lesbian so long as the mother didn't practice Lesbianism and devoted herself almost exclusively to mothering. In 1973 and 1974 there were further breakthroughs. Lesbian mothers in some instances were awarded custody without any such strings attached.

We will in this column discuss some of these cases at length and analyze the type of questions raised by the opposition, the arguments and strategy used by attorneys representing Lesbian mothers and various court decisions. We will also discuss research on Lesbian mothers and their families and the conflicts between Lesbian feminism and traditional concepts of child rearing.

We welcome information on current custody cases and any questions readers of *The Lesbian Tide* may have. Write to us at 330 Ellis St., Room 401, San Francisco, CA 94102. Please send self-addressed stamped envelopes if you require a personal reply. Otherwise questions will be answered in the column.

Copyright LyMar Associates, 1975



the second wave
A MAGAZINE OF THE NEW FEMINISM
Box 344, Cambridge A vol3 no3
Cambridge, MA 02139

corporate
child care
santa cruz
bust
prison
play



poetry

\$3* for a year sub (4 issues). Start my sub
with issue no. _____

\$.75 + \$.25 postage for 1 copy of issue no. _____

name _____

address _____

city _____ state _____ zip _____

*add \$1. outside of USA; \$7.50 airmail overseas

"Looksism" as Social Control

by Gudrun Fonfa

Anyone who has ever read *National Geographic* knows that each culture has its standards of beauty. There are two essential primitive roots to looksism: identification with tribe (for economic survival and protection from enemies) within the tribe, competition for mates (fear of scarcity of procreative mates). This affords each society ultimate control of its contemporary aesthetics. Looksism is the standardization of a look (body image) and the discrimination against those who do not meet or conform to the proscribed image. Societies set acceptable broad limitations, because it is important to create the illusion that individuals are choosing their personal aesthetics, i.e. which bone to put through your nose.

It seems through all recorded history individuals have had time (a lifetime) and energy (excess thought process) that needs to be harnessed. Narcissism is as good as any external interest to take up the slack of existential futility everyone experiences. This basic child-like self-awareness with all its implications of joy and fear is what has been co-opted with hideous ramifications. Over the centuries social structures evolved into more sophisticated hierarchies. The inception of culture control was standardized and activated through techniques like the creation of scapegoats and all forms of bigotry and was probably stumbled upon through something akin to behavior modification. The ruling class made governing attempts that failed. But, when they succeeded in modifying the behavior of their community, they enlarged and developed those practices. Socialization purports to benefit society as a whole through its organizational destruction of chaos. We must, in any event, query who actually benefits from our particular socialization (depersonalization). Economics is always a pertinent clue.

Western society owes much of its cultural heritage to the classical Greek period when aesthetic programming was a socialization technique to form an elite: a male intelligensia with the leisure to indulge in self-awareness and the arrogance of power to create a universal Ideal (Miss America). The concept of an Ideal is vital to understand. It is the formation of a judgemental process that destroys equalization of women and stigmatizes those who refuse to strive or accept judgements. In contemporary culture, concurrent with the Ideal, is its by-product, the universal Norm, which reached its zenith with the Nazi's Aryan Norm.

The philosophical complexity of our present existence grants the established power structure the ability to obscure the nature and extent of their actual control of our responses. Feminists have awakened to the fact that every aspect of our daily lives is permeated by the dogmatic influence of our patriarchal culture. It has become impossible to identify one's natural proclivity. The significant process of socialization is perpetrated on us as children when we lack the sophistication to recognize and reject the teachings of an oppressor.

Looksism encompasses sexism, ageism, racism and other forms of discrimination that nullify peoples' consciousness. We are in the era of packaging. The aesthetics of human beauty are the aesthetics of packaging, when the contents are

secondary to the package for the purpose of successful saleability. Fat oppression is the clearest example of how society programs our aesthetics. The measure of their success is that we don't even know we're programmed. All prejudices against a sect of the human species is due to programming. Looksism is an infinitely vital psychological weapon of ruling elite; it manipulates what we spend our time thinking about. If one is worrying about her appearance, she has that much less energy to concentrate on her deprivations and natural survival instincts. The creation of the fear of fat is truly the most brilliant tool of our society, food intake being one of human beings' primary needs. The two-fold attack on "excess" flesh is through aesthetics and to a much lesser extent, health. In a world where it is acknowledged that we have only partial control of our destiny, and even less power as women, we are offered as appeasement the control of our figures. We are allowed to control our food intake. But are we . . . considering the overwhelming restrictions and punishments for weight gain? Many dieting women say that what feels good about dieting is feeling in control of their eating. In reality we have been thoroughly programmed to *fight* our hunger *pains*, rather than to realize that our only real power is the power we win from the struggle against our real oppressors. Denying the validity of one's body's messages (hunger) to meet an aesthetic standard is the epitome of social control.

It is frightening to note that the fashionable weight norm for women has gotten thinner and thinner over recent decades. Who is benefitting from women's "voluntary" starvation? Starving people can't think clearly and can't fight rebellions. Forty million Americans are *judged* "overweight," when, in fact, they are the exact weight their body means them to be. Research information that disproves the blatant lies about Fat have been suppressed by the AMA with the benign consent of the government. The American economy could not sustain the blow if all people stopped dieting! When the system propounds a philosophy, it's generally selling you down the river, especially when they tell you it's for your own good. Capitalism monopolizes the cliché "Let the buyer beware." Feminists need to learn the fine art of total skepticism. For those of us whose individualism felt incorruptable, it is agonizing but imperative to contemplate the fallacy of believing in those "personal aesthetic" choices. We will have to utterly disown the past, and reconstruct our sensibilities.▲

read
off our backs

the feminist newsjournal
published monthly



with coverage and analysis
of an emerging women's culture

12 issues- \$6 Canada- \$7
institutions- \$15 sample copy 45¢

off our backs, 1724 20th St. N.W.
Washington D.C. 20009

pathic killer. Instead, we were told this whole thing about "young black men." They got white people so upset that every time they saw a young black man anywhere near them, they thought "Zebra!"

Black people then respond to whites and attack them in the same ways. I was in Boston recently and there were some neighborhoods where white people, regardless of who they were, couldn't drive through without getting their cars stoned. This cycle of violence completely detracts attention from the real problems.

So you see the potential for a reactionary period?

That might happen. That's why the Alliance (National Alliance Against Racist & Political Oppression) is so important. We must build these kinds of united-front formations.

They said there were 8,000 whites demonstrating in the streets of Boston. But there was a manipulation of those white peoples' feelings which included having the Grand Dragon of the Ku Klux Klan hold a rally there. There were conscious kinds of efforts to turn white people against black people.

We should have been able to get 20,000 blacks, Puerto Ricans and whites out to show that that demonstration did not reflect the attitude of the majority of white people in Boston. We haven't progressed to the point where we can do that. If we had that kind of movement, we could've called for that immediately.

It's so important to stop what's happening in Boston; soon it will be too late. This is precisely the way fascism consolidated itself in Germany. German workers were experiencing a severe economic situation. The fascists got their attention diverted from their own problem by turning them against the Jews.

That's why this is probably *the* most dangerous period in recent history. Everyday our movement does not develop the momentum it should, brings us closer to fascism. I would say this is a crossroads period.

PATRIARCHY OR CAPITALISM—WHO IS THE ENEMY?

How do you see the relationship between feminism and Marxism?

Having arguments with women who say, "Women have been oppressed longer than any other group in the history of the world and therefore it is not capitalism which is the source of women's oppression," bothered me for a long time.

When I was in jail (1971) I wrote a paper precisely on that question. I attempted, though I must admit I often felt I was treading on unknown waters, to use Marxist theory to develop a series of concepts and categories upon which to build a theory of the way women are specifically oppressed under capitalism.

It's true that women were the first group to be oppressed. But there is a different quality in the oppression that prevails under, say, feudalism, and that which prevails under capitalism. And this oppression serves a different function.

The paper itself is about 80 pages and I still did not follow some things to their conclusions, and I've changed my mind about some things now, too. I am looking to teach a course in some university on this particular question. I want to revise the paper and, if I can't get a teaching job, I'll try to organize some kind of seminar among people in the Bay Area (San Francisco). I want to discuss my ideas and see what others are thinking and eventually write something that reflects that kind of discussion.

TAKE CARE OF YOUR BODY



6:00-9:00 p.m.

tues + thurs.

GYNCOLOGICAL EXAMS
BIRTH CONTROL
HEALTH-SEXUALITY
COURSE

CLINIC

482-3062

1614 Wilshire Blvd.

GENERAL HEALTH
CARE

PAP SMEARS
V.D. SCREENING

ALL SERVICES & MEDICINE • FREE
ALL WOMEN STAFF

SPONSORED BY: THE GAY COMMUNITY SERVICES CENTER

The radical feminist position says women's oppression comes from patriarchy and here is where feminism and Marxism part ways, the former position leading to a matriarchal or gynocratic state, and the latter to some kind of Marxist/socialist revolution. What were your conclusions?

Certainly, the chronological origin of women's oppression has to do with the development of patriarchal society very early in the history of the world, even before the slave era. But as economic conditions changed, as societies have transformed and gone from one stage to another, the *function* of the oppression of women has changed.

My most interesting result, and point I want to do some more research on, was finding that, under capitalism, there emerges for the first time the real possibility of women entering into the sphere of production and playing an equal role. There is an *objective* possibility for that because it doesn't matter working on the assembly line.

Capitalism is not concerned with who produces the product, or how it is produced, or even the use-value of the person. The function of the commodity is solely in terms of its profit value. Theoretically, it shouldn't bother capitalists who does the work. Alongside this objective possibility, however, there emerges another set of conditions which prevent the fulfillment of this emancipation.

And then I go on to say why it's so important for capitalist society to be based on the oppression of women. Having a wife at home who is confined to the family and not exposed to the collective kinds of things—strikes, class solidarity—that occur when you are a worker of necessity, acts as a very important brake on the development of the male worker as a revolutionary

Continued on Page 22

because he can go back and take out his frustrations on her.

The notions are very complex and I've wrestled with them a long time.

What is your opinion of cultural feminism, or cultural nationalism among women liberationists?

As I said in my paper, I think it was very important that the Women's Movement emerged with a certain kind of autonomy and consciousness. But when that autonomy is exaggerated and used to isolate the Women's Movement from other movements and forms of oppression like racism and class oppression, then I think it becomes counterproductive. The real function of the movement for the emancipation of women, I think, must be to assist in overturning the system which perpetuates the oppression of women. That system is the system which is the root of racism and class exploitation.

Many militant feminists will not join a socialist or communist party because they hear no acceptable answer to this question.

In the Party, there is a constant struggle against all male supremacist attitudes. Attending a Central Committee meeting, for example, you would see almost half of its members are women. And on the Political Bureau, which is the highest body of the Party between Central Committee meetings and Conventions, again, about half the members are women.

It seems the communist party has its politics on racism more developed than those on sexism.

I agree with you, but that's because the emancipation of women has been ignored for too long and considered a kind of adjunct, and dealt with more in terms of slogans rather than analysis. I feel kind of shakey because I'm dealing in an area where there is very little material. There must be more discussion!

Do you see personal lifestyle, friendships and intimate alliances as political?

I don't believe one can mechanically separate one's personal life from one's political life. What one believes has to express itself not only out on the streets and at rallies, but in the social relations one develops. Certainly, in my personal relationships with friends, we always make a point of the men taking equal responsibility for taking care of the children, cleaning, and all of that. As strongly as I feel the need to attack racism wherever it expresses itself, I feel the same need to attack male supremacist notions whenever they appear—whether at a party or in a meeting.

Do you see the nuclear family as a basic economic unity of capitalism?

Oh yes, and there definitely has to be a transformation of it. But it is a mistake to think that the nuclear family can be attacked or transformed now under capitalism. Why? In order to create a more humane and viable structure in which to have personal relationships, you need certain material things at your disposal. For example, under socialism it is possible to talk about the collectivization of housework. The Soviet Union has such an arrangement. You can't talk about housecleaning crews—not maids, but workers that will come in and clean with the latest technology,—and the collectivization of food and child care, under capitalism.

The issue has to be talked about, of course, but when you talk about building a strategy for struggle, it would be wrong to say the attack now has to be on the nuclear family. Such a stratagem would divert from the real task of overturning the whole system that is nurtured by the nuclear family and the task of creating the concrete conditions for breaking out of the obsolete things perpetuated by the nuclear family.

Do you see marriage as healthy for women?

It depends upon the circumstances and it depends upon the man. There are men, I think, who are serious enough about combatting their own male supremacist attitudes. In fact, I've met some men who are much more advanced in that respect than some women!

When there are relationships between one man and one woman, that struggle can't be seen as something apart from their political struggle. In the relationships I have, I would never put up with any kind of male supremacist nonsense. If I'm gonna do some cookin', then the man is going to cook, too!

Have you made any kind of personal decisions in light of your political beliefs?

I don't think the institution of marriage is the healthiest in this country! Recently my problem is that I've been running around so much and spending so much time with the Alliance that I've hardly had any time for a social life. That's frustrating sometimes but I stop and think, where would I be if people hadn't done the same thing for me? During the 16 months I was in jail, my sister, for example, left her husband to work on my campaign. She had a baby while I was in jail! In spite of all that, she worked 24 hours a day for my freedom. Other people did that, too. I feel it would be presumptuous of me to place an important focus on my personal life now.



hand-created
sterling silver

210

\$8.50



230

\$15.00



686 So. Coast Highway
Laguna Beach, Ca. 92651
telephone 714-494-7877

add 6% tax

and 50¢ postage

MAIL ORDER BROCHURE
AVAILABLE ON REQUEST

open EVERY day
except tuesday & thursday
12 noon - 6pm

Classified Ads

ALBATROSS - Radical-Lesbian-Feminist
Publication NEWS-VIEWS-INTERVIEWS-
POETRY-FICTION-CARTOONS Sub rate -\$4/yr
Submit material/Send subscriptions to:
Albatross - 82 So. Harrison St.
East Orange, N.J. 07017

Lesbians - Movement Printing Collective
needs others to share teaching women
printing, non-commercial printing co-
operative, experimental, graphic environ-
ment, working/living, subsistence. Full
time. Call, Mecure (212) 675-3043

Women be proud of what you are! Stand
up and be proud to tell it like it is.
Wear a lesbian or interlocking female
sign T-shirt. Ideal gifts. \$6.50 each,
state size to: One To One, P.O. Box 42,
Bayside, N.Y. 11361

OLIVIA RECORDS proudly announces the
release of its first album; MEG CHRISTIAN:
I KNOW YOU KNOW, completely produced by
women. \$5.50, plus 50¢ mailing; bulk
rates, \$330 (minimum order 10 copies),
plus 85¢ mailing for each 10. Write
OLIVIA RECORDS, P.O. Box 1784, Washing-
ton, D.C. 20013. or save postage and
contact our L.A. distributor, Robin
Brooks, 396-8981.

The L.A. Women's Switchboard Collective
is now open to new members. If you have
worked in the movement before and would
like to join us, please call us at
388-3491.

RADICAL FEMINIST THERAPY COLLECTIVE

The Radical Feminist Therapy Collective is for your state of
mind while the state fucks up! Drop-in Contact Raps are on
Thursday nights at 6:30 at The Women's Center, 237 Hill
Street in Santa Monica. The Collective has lesbian problem
solving groups and mediations for groups and individuals.

WOMAN TO WOMAN CONTACT

For free information write to: The Graphic Sapphic, 5021
Park Ave., Montreal, Quebec, H2V 4E9

*Sisters, please note, The Graphic Sapphic says, "We are for
women only, regardless of their sexual preferences or
motivation for wanting to meet other women. Our concern is
simply . . . to do something about the oppression of women
being caused by isolation." --Tide Collective

"Spiritual, joyful . . .
beautiful" Off Our Backs

LAVENDER JANE LOVES WOMEN

"Fine, incisive, crisp, spritely
... clean and simple"
Lavender Woman

"Mellow . . . flowing"
The Body Politic

"Fine . . .
loving"
Amazon
Quarterly


\$5.25 (inc. post. & handling). NY State residents add \$.40
Allow 4-6 wks for delivery. Make checks payable to:
Project 1 - WMN, 210 W 10th St., Rm. 3F, NYC 10014

"... Sexy . . ."
Cowrie

Minus real people
Minus real situations
Minus anything that means anything to
Me
Prime Time

Kathy Moonstone

THE LESBIAN TIDE



A VOICE OF THE
FEMINIST LESBIAN
COMMUNITY

sisters subscribe now!

\$7.50 per year in U.S.
\$.65 for sample copy
\$10.00 Institutional rate

send to: tide collective
373 No. Western • Room 202
Los Angeles, Calif. 90004

bulk rates available
upon request

Gay Paper Sold

As a result of new ownership there will probably be shifts in the editorial direction of this country's largest gay newspaper.

The Los Angeles based *Advocate* (national circulation—39,000) was for seven years owned and published by Advocate Publications, Inc. Majority stockholders, Bill Rand and Dick Micheals (former editor) last month sold their gay rights newspaper to Liberation Publications, Inc. owned by David Goodstein of San Francisco. Per the agreement signed in early November, the actual sale-and-transfer date is December 30, 1974. Goodstein, who is a lawyer, financier, and member of several conservative San Francisco gay groups, has announced his paper will move its main office to Menlo Park, Calif. Although principals declined to name the figure, related sources report the former owners received between a quarter and a half million dollars for their paper. Editor Micheals cited exhaustion and low energy as reasons for the sale. "Seven years, seven days a week, at twelve hours a day has been quite a grind," Micheals sighed. "After that long you get stale, the fire goes out. New talent and money is necessary to keep the paper alive and fresh." On fire with talent, energy, and money is Liberation Publications which wants to increase *The Advocate's* circulation to 100,000. Toward that end Goodstein is reportedly planning "a significant investment" in a nationwide promotional campaign.

Praised for its phenomenal growth rate and "major importance" to gay (male) liberation, *The Advocate* is the gay movement's only national publication. While the paper's personal classified section and often hard core sex advertisements support a large and financially necessary readership, *The Advocate's* primary editorial direction has been strong support for the national gay rights struggle. A well established staff of correspondents have made it possible for gays, friends, and enemies to follow the civil rights progress of gay liberation in virtually every city hall in which it has appeared.

In Europe on business Goodstein was not available for comment, but according to Rob Cole, Managing Editor under Micheals, Goodstein's desire to increase circulation may mean, "some juggling of priorities and experimentation." Attempting to broaden its base and reach the majority of gay men who, according to Cole, "live quietly, home centered lives, go to bars, and are not involved with gay liberation," editorial changes appear inevitable. Although Cole projects a "softening of the paper's preoccupation with hard core gay news," and an overall thrust to become a "general interest gay paper," he maintains Goodstein wants to retain the present readership and therefore the new changes will come in the form of additions rather than cuts.

One of the immediate additions is newly appointed editor, John Preston. The 31 year old, soft spoken, Preston comes from extensive background as a sex therapist and claims his personal and political priority is "men's consciousness." An activist in the Minneapolis gay services community, Preston was formerly co-editor of the newsletter, *Gay People & Mental Health* and editor of publications for S.I.E.C.U.S., a national sex education council. A self-named "Marxist," the new editor has a radical gay and leftist background but feels rhetoric often leads to more paralysis than production. "Coming out of that impossible search for ideological purity," Preston says, "I'm

now interested in seeing what kind of compromises we must make to get what we need." Citing the fact that Playboy Foundation monies helped support his gay services projects (Gay House and Gay Community Services) in Minneapolis, Preston analyzed, "I've seen a lot of radically pure organizations that aren't here anymore because they were always dependent on others for support. I'm into being conscious of compromises and making the most of them."

According to Preston no significant staff or editorial changes are planned for the near future. The new editor however proposed there would be an increase in graphics and photography, and more emphasis on lifestyle questions (such as taxes and lesbian motherhood) which would appeal to the majority of gays who have a single or couple lifestyle. Questioned about his paper's emphasis on male sexuality and its coverage of lesbians, Preston referred to the 97% male readership that is primarily urban, middle class and non-political, and said, "that's a reality I have to deal with." According to Preston the magazine aspects of the paper (features, advertisements, "Big Dick" cartoon, Trader Dick's Classifieds, etc.) are mostly for gay men and "will stay in the paper." However the paper will in its news sections try to increase its "coverage and sensitivity to lesbians." Preston reports Goodstein would like *The Advocate* to be "as appealing as possible to the lesbian community."

Community reaction to the sale of *The Advocate* has been hopeful and apprehensive. While conservative activists and businessmen respect Goodstein's financial expertise and express positive feelings about the projected expansion, some gay liberationists feel, as one source says, "Goodstein intends to give us a gay Playboy." Calling the new publisher, "a dedicated right winger who has some enormous misconceptions that could be harmful to the gay movement," one community leader fears the new *Advocate* will cease to represent the interests of political and/or poor gays that are not aligned, as is Goodstein, with the status quo. Whereas Micheal's *Advocate* projected liberal support for gay liberation, Goodstein's writings in *Vector* (a house organ for the San Francisco gay Society for Individual Rights) indicate the new publisher has no love for "liberationist faggots" or the more radical methods of social activism. Aware of Goodstein's lifetime membership in the wealthy segment of the gay population, and referring to his public politics which almost exclusively support upwardly mobile gays, a source associated with *The Advocate* cautioned, "there are those in the movement who feel this sale is a disaster."

Additionally, the minimal journalistic background of Editor Preston, has engendered speculation as to the paper's future editorial direction. While acknowledging Goodstein as "a bit more conservative" than himself, Micheals expressed confidence in his paper's future under the new publisher.

Expert Manicures & Pedicures

By: European Professional

Adina

AT HOME

APPT. ONLY: 660-5924

sun. mon. tues. wed. DAY & NITE

Announcements

Good Taste Productions will present MARGIE ADAM in a solo concert, on Friday, February 7th, at the Santa Monica Bay Women's Club (1210 4th St., at Wilshire, Santa Monica).

MARGIE ADAM (with a hard G as in Margaret) is among the women pioneering an art which is female in its orientation, a women's art, women's music. She lives in Santa Barbara, but is making her contribution on a cross country scale, as a composer, performer, organizer, and as a bright person, inspiring women involved in all phases of our movement. ADAM has as well stimulated theoretical discussion of women's art by presenting her own nascent analysis of women's music. (See last month's *Lesbian Tide*.)

Sound at the concert will be provided by Together Sound ("By Women, For Women"), a new and well-equipped enterprise headed by Margot McFedries.

Tickets are available in advance by mail or at Sisterhood Bookstores. Tickets are three dollars for all seats. Women in a position to contribute more are encouraged to do so and no woman will be turned away for lack of funds.

Concert time is nine o'clock. This is an hour later than usual and a time which should facilitate punctuality on the part of both the audience and the production.

ORANGE COUNTY, CALIFORNIA

Orange County NOW has established a sexuality and lesbianism Task Force. Meetings will be held on the 1st and 3rd Monday of the month at 7:30 at the new Feminist Activities Center, 1524 N. Broadway, Santa Ana. This group is open to all women and is geared more specifically to political issues surrounding feminist lesbianism. For further information contact: Janisis (213) 835-7952, Sue (213) 828-4156, or Bev (213) 497-2033.

LOS ANGELES, CALIFORNIA

A conference of women filmmakers and video creators will be held at the Women's Building, 743 S. Grandview, on March 29 and 30, 1975. The conference intends to build the strength of women as filmmakers in and out of the industry. For further information contact; Cathy Zheutlin, 237 Windward, Venice, Calif. 90291 or Frances Reid, 1334 McCollum St., Los Angeles, Calif. 90026.

LOS ANGELES, CALIFORNIA

WOMEN DESERVE FREE AND QUALITY HEALTH CARE!

HERSELF HEALTH CLINIC, a free clinic for women, is now open and offering birth control information and services, pap tests, V.D. screening, gynecology exams, and general health care.

Located at 1614 Wilshire Blvd. (5 blocks east of Alvarado), HERSELF HEALTH CLINIC uniquely maintains an all female staff of nurses, doctors, and para-professionals. The clinic is open every tuesday and thursday evenings from 6:00 p.m. to 9:00 p.m.

HERSELF HEALTH CLINIC is funded by The Los Angeles Regional Family Planning Council and The Calif. Regional Medical Program, and is sponsored by The Gay Community Services Center.

For further information, call: (213) 482-3062. Contact: April Allison or Jeanne Cordova 482-3062.

P.S. HERSELF HEALTH CLINIC HAS GOOD VIBES FOR LESBIANS!



PERSEPHONE'S PLACE
325 GLENNEVRE STREET
LAGUNA BEACH, CA. (714) 497-2033
*The only FEMINIST BOOKSTORE
between Los Angeles and San Diego!*
A PLACE TO GATHER, READ, DISCUSS
BE SISTERS, BEGIN...
FEATURING CRAFTSWOMEN AND ARTISTS
...closed Mondays...

FULLY EQUIPPED CABIN IN IDYLLWILD...

FOR

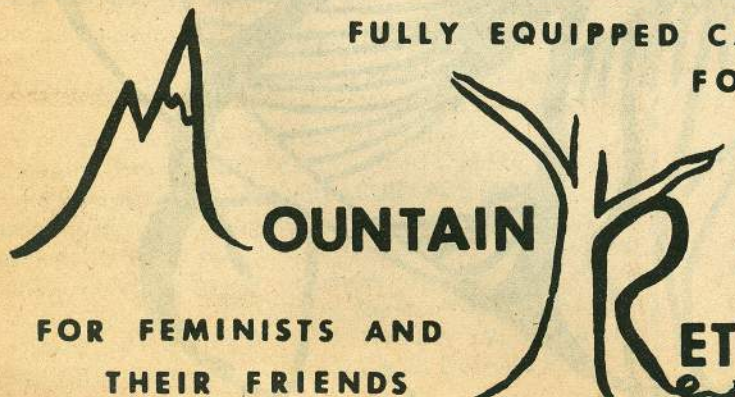
INFORMATION AND

RESERVATIONS CONTACT:
THE L.A.

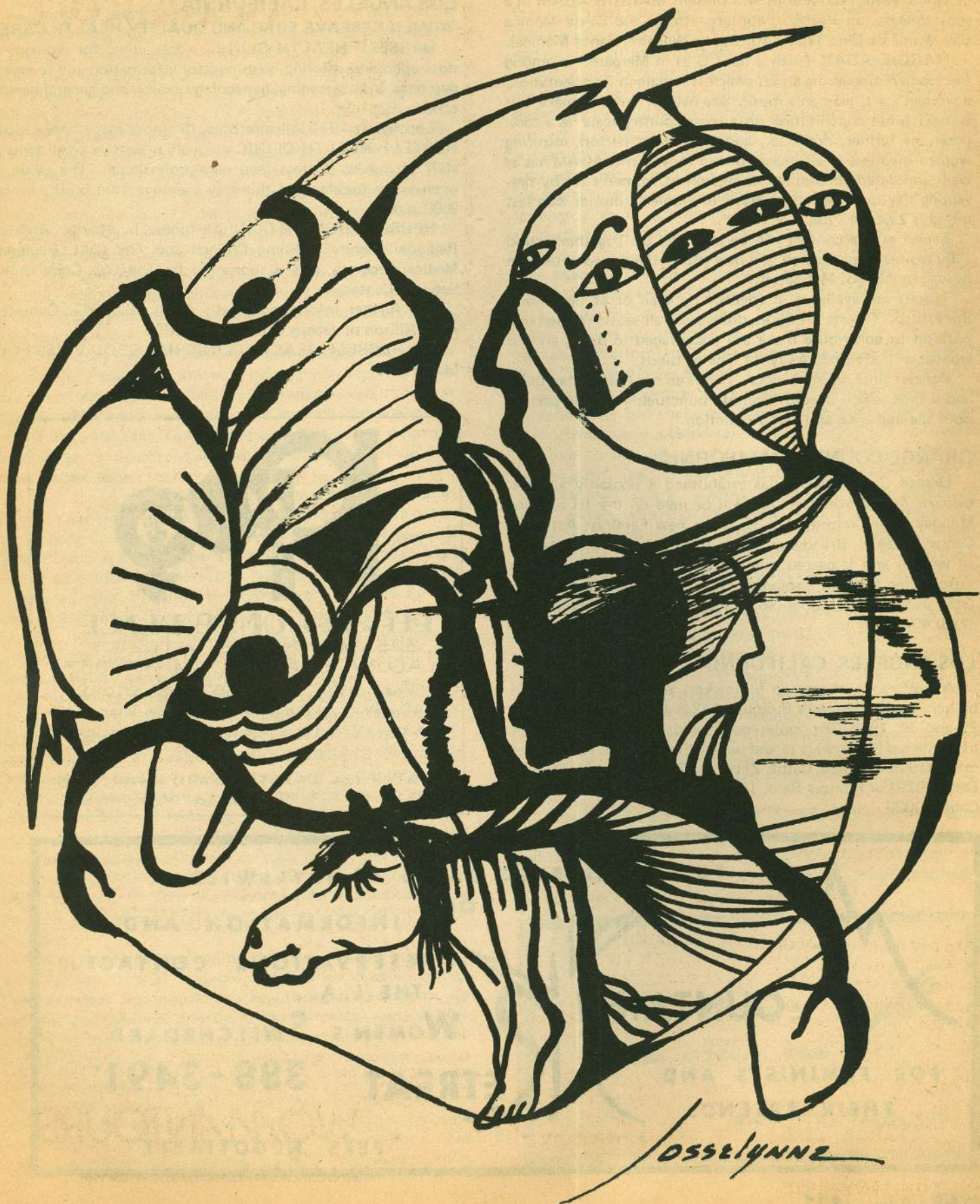
WOMEN'S SWITCHBOARD

RETREAT 388-3491

FEES NEGOTIABLE



FOR FEMINISTS AND
THEIR FRIENDS



"FROM US"; cont. from pg. 8

We are unhappy to report that our financial situation is now worse than it ever has been. Costs, particularly establishment costs, such as printing and typesetting, have increased 33% from January '74 (\$606) to November '74 (\$941). Very hopefully, the cost cuts of a new printer and typesetter will enable us to survive. As of this writing, it is too early to know whether these changes will work.

Our poor financial situation is further augmented in that as costs have gone up, our income has gone down. Income figures (see Charts) reflect a 25% drop in the last quarter of 1974. We are however, somewhat proud that we have kept all other expenses (rent, phone, supplies, photos) at a minimal increase.

As is apparent from the charts, we did not have the money to print this issue you are now reading. The Tide Collective is very grateful to the Los Angeles lesbian community who supported our New Year's Eve dance/concert and paid for this issue. We are also grateful to Together Sound without whose support our music might well have gone soundless.

*see article on page

	Income	Expenses	Income	Expenses
1st Quarter				
Jan.	459—	606—		
Feb.	801—	201—		
Mar.	667—	738—		
Total	1927—	1545—	642—	515—
2nd Quarter				
April	447—	716—		
May	942—	913—		
June	663—	814—		
Total	2082—	2443—	694—	814—
3rd Quarter				
July	652—	902—		
Aug.	844—	773—		
Sept.	659—	797—		
Total	2155—	2472—	714—	824—
4th Quarter				
Oct.	470—	994—		
Nov.	600—	941—		
Dec.	400—	(Jan not printed)		
Total	1670—		535—	867—

Fundraisers are not added into the above. Total fundraising '74 = 679—.

SAPPHO

THE ONLY LESBIAN MAGAZINE IN EUROPE

40 p postage paid single copy, SURFACE MAIL.

12 monthly issues £4.62, letter SURFACE MAIL.

12 monthly issues £3.22, printed SURFACE MAIL.

Halve amounts for six months.

Payment must be made in *sterling* only by International Money Order, currency or check. International Reply

Coupons equal 5 p. Payable to Sappho Publications Ltd.

Sappho, BCM/PETREL, LONDON WC1V 6XX.

ENGLAND. Airmail rates on request to Overseas Editor at

*the above address.

JANUARY 1975

sisterhood bookstore



lesbian, feminist, and
non-sexist children's books



TWO LOCATIONS

1351 Westwood Blvd.
Los Angeles, Ca.
477 - 7300

The Women's Building
743 S. Grandview
Los Angeles, Ca. 90057

WOMANTOURS

WOMANTOURS the feminist travel agency at
THE WOMAN'S BUILDING invites YOU to celebrate
INTERNATIONAL WOMAN'S YEAR.

1. Trip to MEXICO CITY to attend the International Woman's Conference to be held under the auspices of the United Nations, celebrating INTERNATIONAL WOMAN'S YEAR. June 23—July 4
2. Trip to Mexico City for Women in the Media to meet with Mexican Women in the Media and attend the International Woman's Conference.
3. Trip to Mexico City for WOMAN ARTISTS to meet with contemporary Mexican women artists and to attend the International Woman's Conference. For those artists interested in further researching Frida Calo, interviews with people who knew her will be arranged.
4. Trip to Mexico City for Teenage Women by air and returning by rail. To attend International Woman's Conference.
5. 2½ month trip to Tanzania for those who want to experience living in a new African country which claims to be implementing socialist programs. June, July, August
6. Two week trip to South America for feminists. Will visit Lima, Peru (Machu Pichu); Asuncion, Paraguay; Buenos Aires, Argentina; and Rio de Janeiro, Brazil. Will meet with feminists in these countries. September
7. Christmas with a family in San Jose, Costa Rica; New Year's on an island in the Pacific.

Trips to Latin America will be preceded by three Spanish conversation sessions. Prices will be as low as possible, using group rates, first-class hotels and homes.

If you're interested in any of these trips, write: WOMANTOURS, THE WOMAN'S BUILDING, 743 So. Grandview, Los Angeles 90057. Or Call: (213) 384-8525. Prosperity to all women in 1975.

WOMANTOURS

Letters ; continued from pg. 8

Sisters,

I want to tell you how much I love and enjoy the TIDE, I can hardly wait to receive it each month. However, in the last issue there was an ad "Gay people will never be free under Capitalism," by the Lavender & Red Union. I hope this is not your viewpoint, PLEASE don't go communism, for that is not the answer to our problems. Whenever there are rough times, communism tries to step in. During the depression, I had a relative that joined the communist party, and that was the sorriest thing they ever did.

Beverly

Collective note:

The Tide editorial staff believes that any economic system created by a patriarchal power structure cannot be beneficial to lesbian feminists. We hope to explore the possibility of a matriarchal socialism which favors cooperation and rejects competition ... "rat race, dog-eat-dog" capitalism.

My Dear Collective,

Greetings from Budapest! I've thought of you all so often, especially while in France. We stayed with Monique Wittig and Dominique Poggi, two gorgeous Feminist Lesbian Radical witches. They provided us with eleven other sisters who were starving to learn more witchcraft. Z spent most of her time while in Paris teaching about starting a coven, teaching about the Goddesses, and turning them on to Tarot. They insisted she demonstrate a sabbath for them, so Saturday night we drove toward Orleans at midnight and went into a wood to praise the goddesses and have a feast. A white doe, a black cat, and an owl greeted us as we entered the forest. Blessed be. So wonderful to go witching in St. Joan D'Arc's territory. I really felt her.

The Paris sisters officially began their coven: Sappho Coven No. 1 of Paris, France! What a mission we found ourselves on. We will return to them on our way back to the States. Dominique wrote a "Going to the Sabbath" song which is gorgeous. We will get it on tape.

London was quite nice, but rainy and cold. We found out that the Women's Movement is not very together there. A split seems to be sizzling between the "Marxist Separatists" and some other faction. It wasn't really clear. The big issue there is Battered Women, for which they are trying to be granted housing. We have an interview on tape regarding this plus some literature. I'm not sure Lesbian Feminists are organized in London. We never reached the Sappho Sisters.

Vienna was patriarchal and boring. We spent most of our time drinking coffee near our hotel while in that city. We met no one there.

In Hungary the women are very aware of the inequality between the sexes, but politically they are not oriented nor involved. Remember, too, that this is a Socialist country where political sentiments in any area are carefully shared.

We are going to talk with a doctor (Suzanna Somebody) and a Transylvanian woman who is married to a man twice her age, on Friday night. We'll tape it for Lesbianville, USA.

Hoping you all are well and enjoying your living. I miss you and look forward to seeing you on my return.

In love to you all—

Susan Kuhner

Dear Friends,

The Lesbian Therapy Research Project is a group of lesbians putting together a manual on the mental health field. We are covering mental hospitals, clinics, private therapy, pastoral counseling, treatment in prisons and other areas where lesbians seek or are subjected to mental health treatment. We want to deal with such practical questions as what are your rights in therapy? What to look for and what to avoid? What questions to ask of therapists, doctors, etc? We are also setting this information in a political context. How does racism, classism or sexism affect services? How about younger or older lesbians, lesbian mothers, lesbians in institutional settings and on welfare?

Currently we need material by third world lesbians, lesbians under 21 and lesbians who have been in mental hospitals or prisons. The article could cover the oppression suffered by gay women in these groups and the specific form it takes in their situation. If they have therapy or medical experiences, it would be particularly valuable to have those recounted, either from a purely personal or from a more analytical perspective.

Gladys Maged

The Women's Educational Center, Inc.

46 Pleasant St.

Cambridge, Mass. 02139

Dear Tide Sisters,

Crawling my way out of a closet I locked myself into so many years ago, — slow going and my knees are sore. For so long there was silence — then your voices and now closer sounds and now I see the crack by the knob shows light. So I'm moving up to the brown wrapper with some token money to round it out.

Thank you,

Sande

Sisters,

I would really like to thank whoever consented to sending me a copy of the TIDE. It's very difficult for a woman here in California Institution for Women to get even a newspaper, so you can imagine how glad I was to receive your paper.

Your paper is really good and I only wish I could do something to repay you for your kindness. I will be released soon and maybe then I can do something to contribute to our fight. Thanks again and I want you to know that women like you make the lesbians in here very, very PROUD.

Much love,

Sandy Hopper

Dear Sisters,

What a marvelous article about "The Woman's Sound of Music/Journeys and Connections" concert (by Annie Doczi, October issue). She was very complete and fair and still got the point across. I couldn't get myself to rationally think about the concert, my feelings were too absorbed and too upset. I learned something from her article, how to recognize and identify what really felt bad. My body was saying it didn't feel good, but I couldn't seem to identify explicitly why without yelling, or crying, or generally being pissed. I hope the performers learned something from her article, more than my obvious emotional reaction (although still valid and still important). I love the way she writes, the energy is really special. (Keep writing beautiful woman witch amazon)

I got The LESBIAN TIDE at the Sacramento Women's Center, where it is beginning to be read religiously. Keep on doing it. I love you all.

Ilene Sapphire

the lesbian tide, the tide of women, dykes, witches, lovers; i love you all and i am breathless from the tears just spent reading you, experiencing you, experiencing me. the pain, the oppression, the rage, i scream and then my roommate comes in and how to explain the emotion of jeanne's article, "womandate to affirmation." i take it personally oh yes and now learning my women's history one who contributed for us dies my heart breaks for cheryl and margie who were beaten ("cops bust women") i was beaten with them. and the goddamn fucking pigs in orange county, and lynn mabel lois, when you said fuck you fuck you all i cried, pat greene, peggy kimball, "scarred body," we are all scarred. the pain the confusion of annie i share for our womanculture in the midst of change which direction do we go? i cry for love of you that write of me, my "angry stage" seems to grow, not be stifled by "maturity." my rage grows and you are there to confirm, validate, share this with me. so good this magazine is, we are, you are. i sent you money please send me the communication of our struggle.

ilene sapphire



CONT'D FROM PAGE 11

The core of the program will be political theory covering feminist history, history of radical movements, organizing skills, and different political ideologies. In the mornings, three political theorists (different each session) will either lecture or lead small groups. Separate courses offered in the afternoons will include literature, psychology, journalism, and creative writing, each taught so as to examine its relationship to feminism. There will also be general weekly lectures in humanistic psychology, sexuality, and spirituality, in order to focus on individual and internal growth. Different types of body-work classes will also be held. Economics will be taught in the evenings, for all to attend, as this is an area that women are generally weak in.

As the name Sagaris implies, there are two main thrusts of the institute: to begin the exploration of the philosophical and ideological foundations of feminism and to train women to think and organize themselves.

The institute is trying desperately to be funded independently, without the aid of grants. The collective needs seed money to get the school started. I would like to urge all women to send money, even if it's just a dollar, to help Sagaris get started. The address is: Sagaris, Inc., Box 88, Plainfield, 05667.

Here is a partial list of courses that will be offered next summer.

"Is a Kiss a Revolution"—Rita Mae Brown. Brown is a novelist and poet (*Rubyfruit Jungle*, *Songs to a Handsome Woman*), theoretician (her essays are being collected in a book called *Plain Brown Wrapper*), activist (one of the founders of NOW, Furies Collective, Radicalesbians).

"Feminism and Anarchism"—Alix Kates Shulman. Shulman is author of the novel *Memoirs of an Ex-Prom Queen*, *To The Barricades*, (a biography of Emma Goldman), and editor of a collection called *Red Emma Speaks*.

"Theoretical Thinking"—Ti-Grace Atkinson. Atkinson is an organizer, writer (*Amazon Odyssey*), and activist.

Reprint from *Majority Report*, October 3, 1974

DORIS DYKE



LAVENDER WOMAN



OUR LESBIAN-FEMINIST NEWSPAPER.

- 1 year \$4.00
- Institutions \$8.00
- Single issue 65¢
- Free to sisters in prison or mental hospitals.

send to: LAVENDER WOMAN
P.O. BOX 60206
Chicago, IL 60660



THE POET IN SPITE OF HERSELF

Out on the lawn, among friends,
She would lay her observations
In the lap of the soft summer dusk
As if there were no helping it,

Nothing to be done but weave the words
For her own relief and with the wisp of hope
That they might somehow come into their own
And net and name that coming curve of dark.

—gloria woman

©1974 ROBERTA GREGORY

BABBIT

Babbit

prepare a nuclear defense
against the Yellows
who cultivate paddys
of Yellow Children

prepare a police defense
against the Black
dangerously scribbling
on the job application

prepare a boarder defense
against the Chicana
stealthily cooking in your
kitchen with secret poisons:
flour, water, peppers

prepare an inquisition defense
against the Dyke
who lures your wife into
mountain guerilla warfare

prepare a castration defense
against the Christopher faggot
guiding your son through dark Alleys

prepare a dachau defense
against the Jew
who spits on your postcard journey
to the holy land:
who spits on the holy land

Babbit
look forward,
envision defense,
look forward
because your children

Babbit
your
children
sharpen their blades
on your coattails.

by Gartrell

EQUATION

A market full of poor Chicanos at midnight
May be equal to one starving Bangladesh baby
And why: take it so personal lady
Its only a recession or economic difficulties
According to Cronkite

Listen
I want to be in the mountains too you know
It was really a sin
She wasnt wearing a leash it was because of me she came
Down that mountain because she thought I could take care of
Her in the city
But I cant I cant and I cant
And one thin blond haired woman who breathes easier
Above ten thousand feet
Maybe equal to one African matriarch
Trying to learn to use her
Electric can opener

Kathy Moonstone



SONG TO A BEAUTIFUL WOMAN

Beautiful woman, you queen the hours
and we grow wonderful, we grow secret
in the assumption of our life. How easily
the electric night warms us. Fish
swim past the edges of our bed, oceans
in their mouths. The morning will never come
and break this fever to be mad in each other's
warm white skin. We go down
like children, we go down into a great moaning
with silence forgotten and floating through the
ceiling
like balloons. See me, see me dancing
to your terrible music, woman. The room
is filling with candles, the sun
is inches away: it smells
of your hair and lies writhing in your palm.
See again the sun and the bed wet with warm rain.
Wave after wave it comes, wave
after wave stones
break open at our touch, small bones break free
and drift
out of you into me. And the skin
becomes water and salt—
it flows animal, out past fingers
toward the centre
of a thick and velvet earth where the sun
burns a hole in the sky.

gloria woman

WICCE

A LESBIAN-FEMINIST NEWSPAPER
P.O. BOX 15833, PHILA., PA. 19103

PLEASE SEND A 1YR. ☐ 3.50

2YR. ☐ 6.50

3YR. ☐ 9.00

☐ 1.00 EXTRA FOR PLAIN BROWN WRAPPER



NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____

SEM

PRESENTING **MARGIE**
ADAM on

FRIDAY
FEBRUARY 7th
at 9:00 pm

SANTA MONICA BAY WOMEN'S CLUB, 1210 FOURTH STREET, JUST SOUTH OF WILSHIRE SANTA MONICA, CA



Advance Tickets available
Westwood and Los Angeles or by mail order from
Monica, CA 90406. All seats \$3.00. For more informa-

at Sisterhood Bookstores,
Good Taste Productions, P.O. Box 1564, Santa
tion write or call Good Taste at (213) 836-1600.

IF YOU'VE NEVER BEEN TO AN ALL WOMEN'S CONCERT, THIS ONE SHOULD BE YOUR FIRST.

GOOD TASTE
PRODUCTIONS